AN EXHORTATION TO BROTHERLY COMMUNION betwixt the PROTESTANT CHURCHES:

Written, by the Right Reverend Father in God, JOHN DAVENANT, *Bishop of* Sarum.

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TO THE COURTEous Reader, and desirous of Peace, Grace and Peace in CHRIST JESUS.

SOme yeares since wee privatly imparted to JOHN DURÆUS, a man learned, godly, and most desirous of the Churches Peace, our advice of procuring Peace, betwixt the Protestants. He thought fit to print our Opinion delivered in a Letter, and to present it to the view of the World. After the publishing whereof, the same DURÆUS, and also other most worthy men, were instant, and did presse me with much earnestnesse, that I would somewhat more largely, make an inquiry concerning the Fundamentals of the Catholique Faith, that

it might the better appeare, whether or no, the Proteſtants in all theſe agree amongſt themſelves: For truly and wiſely they did conceive, that Peace and Vnion could not be made up betwixt them, who indite each other, as guilty of violating and overturning the Foundation. But this they did not ſo adviſedly, that they accounted me, a man almoſt ſpent with old age, able to undergo the weight of ſo hard and heavy an imploiment. Therefore I long and often gave the Deniall to ſome of my friends, who deſired it, and were importunate with me, to enter into conſideration of this matter, and conceived this imployment was to bee committed to none, but ſome Divine flouriſhing in his health and ſtrength. Yet I know not how, not long ſince, of its own accord it came into my mind, that it would not be amiſſe, if, (to give my ſelfe ſome ſatisfaction,) I ſhould a little meditate with my ſelfe, of

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the queſtion propounded. Hence came forth this our Diſcourſe, however it be done: Which after that out of our Study, it had come into the hands of ſome friends, whilſt they requeſted it, and I was not unwilling, it came abroad into the World. But we will not have this Tractate appeare in publike, unleſſe alſo accompanied with that other, which we formerly ſent to DURÆUS. *Which we do, both for the affinity of the ſubject matter, which is well nigh the ſame in both, as alſo becauſe the one reflects mutuall clearneſſe on the other. Meane time I am not ignorant on how dangerous a rock he toucheth, who offereth to define Fundamentall Doctrines, or to bound them within certaine limits. But it was enough for my purpoſe, with this our ſleighter worke, to have whetted the induſtry of others, to a more full and acurate explaining of this Matter. In the meane time, if thoſe our*

our paines may be any ways usefull to Peaceable Divines, towards the establishing of Peace betwixt Protestant Churches; for my part let them enjoy them, who the whilst shall enjoy this comfort, that my weake helpe herein hath not been wanting to the Church in distresse. Farewell, Brethren in Christ, and Prince of Peace, diligently endeavour to procure the Peace of your own Churches.

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AN EXHORTATION, To Brotherly Communion betwixt the Proteſtant Churches.

MOST worthy indeed of the conſideration of all godly Divines, is that Speech of God himſelfe in the Prophet *Zachary*, *Love the Truth, and Peace.* To which alſo agreeth that of the Apoſtle, *Speake ye the Truth in Love.* Wee ought not therefore ſo farre to tender the Truth, that the care of Peace ſhould be wholly neglected, nor to be ambitious of ſuch an Unity, wherewith the true Faith is forſaken. Let the Divines therefore which encounter each other, pretend what they

Zach. 8. 19

Ephe. 4 15

pleaſe of Religion and Faith, they heartily love neither, which love not both; They deſire neither with a godly mind, which deſire not both. For if every Naturall body (as Philoſophers maintaine) no leſſe deſireth its own Unity than its Being; I ſee no reaſon, why that Spirituall and Myſticall body, which we call the Catholique Church, ſhould not with equall affection deſire its own Unity; as being that which if it bee diſſolved, it cannot really ſubſiſt, nor ſo much as in the mind bee conceived. Therefore let us burne with a longing deſire after Truth, as great as poſſibly may be in godly Catholiques: So be it in the meane time we forget not that of *Paul*, *If it be poſſible as much as in you lieth live peaceably with all men*; I ſay with all men embrace an outward, and civill Peace, with all Chriſtians, an Inward, Eccleſiaſticall, and Spirituall. This is the Will of Chriſt himſelfe; This the generall deſire of the Chriſtian Church, that all that beleeve in Chriſt may meet and be joyned together in one Body, yea in one Heart and Minde. Theſe things therefore being thus, deſervedly are thoſe Peace-making Divines

Rom. 12. 18.

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to be prayſed of all, who lately employed their paines in making a brotherly fellowſhip betwixt the Proteſtant Churches. For my part, would to God, for the Common good, I might give ſome advice which may ſerve to advance ſo holy a work. What I can, I will do at your requeſt, beloved Duræus, and I will publiquely produce thoſe things, which very lately came into my mind, whilſt I thought on this matter.

Therefore in the firſt place I conceive it muſt bee conſidered, whether ſuch an Union of the Reformed Churches betwixt themſelves be poſſible, by vertue wherof each ſhould count other not only in the place of Friends, but Brethren; and becauſe of ſuch an Union, ſhould mutually receive, and returne betwixt themſelves all ſignes, effects, and offices, not only of outward Friendſhip, but of Brotherly and Spirituall Communion. For if this moſt neere Union, which we ſo much deſire, be impoſſible, *Impoſſibilium nulla eſt obligatio*, There is no tye which obligeth men to endeavour after Impoſſibilities: but if it be poſſible, no excuſe can be made, why ſo holy a thing,

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ſo acceptable to God, ſhould either bee oppoſed, or delayed any longer. Now what I have ſaid, that it muſt bee enquired of in the firſt place, whether ſuch a Communion be poſſible: That ought ſo to be underſtood, although the beaten Controverſies ſtill remaine betwixt the private Doctors of particular Churches, which all ſee, and the godly ſigh for, have ſo long diſquieted the German Churches.

Although a full and perfect agreement betwixt Divines, is to be wiſhed for in all theſe Controverſies, yet truly it can ſcarce be hoped for, much leſſe effected in one age, That ſo many heads ſhould agree in one opinion. But that the Churches may in the meane time, notwithſtanding theſe Controverſies depend undecided, make up betwixt themſelves a brotherly and holy Communion, may appeare from thence, that as oft as the Divines of both ſides have begun from their ſoules to deſire, and ſeriouſly to attempt it, ſo oft, and ſo much have they effected herein as themſelves were deſirous to effect, and without doubt had brought more to paſſe, if their

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owne want of will had not beene their hinderance.

Witneſſe *Luther* himſelfe, and the *Helvetians*, betwixt whom whilſt there remained ſome difference of opinion about the Preſence of the Body of Chriſt, a friendly Union was drawn up at *Marpurg*. *Luther* profeſſing that hee would not grant this prayſe to the adverſe party, that they ſhould be more deſirous to embrace peace and concord than himſelfe. Which agreement, I know not by what Engines ſomewhat battered and ſhaken, they again renewed; even whilſt *Luther* rejoyced thereat, and counted it neceſſary, after he had diligently conſidered the Confeſſion of the *Helvetians*, that they ſhould joyne their hearts and right hands together. But if any conceive that this agreement was not ſo full and perfect an Union, as that which now we affirme is poſſible to be made; wee deny it not, but adde this moreover; That not the impoſſibility of the thing it ſelfe, but the will of ſome private men, not yet well purged from the froth, and droſſe of ſuſpition, have hindred this worthy, and godly work, from being brought

Hoſpin. Hiſt. Sacra. Anno 1529.

Idem An. 1537.

Ibidem.

brought to the finall upshot and happy perfection. For as touching *Bucer*, and other principal Divines consenting with him, they not only requested a brotherly & absolute Communion, but also endeavoured to demonstrate, that it must bee done, and omitted no Offices which conduced any thing thereunto.

Moreover, how possible this brotherly Union and Communion is betwixt Protestant Churches, is witnessed by that cõsent of the Polonian Churches, not long since made at *Sendomiria*, and hitherto religiously observed. They could not finally take away all Controversies, but they could bid farewell to all dissentions, and establish so neere a Communion betwixt themselves, that they refused not to admit each other into their Congregations, either to the hearing of the Word Preached, or receiving of the Sacraments. Which holy and brotherly conjunction of the Polonian Churches, the most wise Prince Elector *Lewys*, and Count *Palatine*, not only by his Letters congratulated unto them, but also heartily prayed that the God of heaven would graunt the same to the German Churches. What there-

therefore was once ſaid to peaceable *Salomon*, about the building of the Temple of *Jeruſalem*; That ſay I to all peaceable Divines, about the making of brotherly fellowſhip betwixt Reformed Churches, *Ariſe therefore, ye godly men, and be doing and the Lord bee with you:* Let us not doubt, but that now may be done, which elſewhere all confeſſe hath beene done. But leaſt this vaine ſcare-crow of an impoſſibility ſhould hinder and delay the endeavours of Princes, Divines, and all pious men in this matter, I will reckon up thoſe obſtacles and impediments, which in very deed doe make the Communion betwixt Proteſtant Churches altogether impoſſible, whence it will appeare that no ſuch thing blocks up the way, but that the German Churches, even whilſt theſe controverſies do depend, may enter brotherly Communion betwixt themſelves, and may wholly obſerve it when it is entered. Chron. 22 16.

Therefore the firſt and greateſt obſtacle wherewith Churches, as yet not agreeing in all Queſtions of Divinity, are hindered from meeting together in one, is the uſurped Dominion, which one chal-

challengeth over another, or the exerciſing of any Tyrannicall Juriſdiction.

For if ſome one Church will ſo lord it over the Faith of others, that it will acknowledge none for Brethren, or receive none into Communion with it ſelf, ſave ſuch as firſt receive from her Lawes what they ſhould beleeve and ſpeake, there is no hope left of making or keeping brotherly Union betwixt ſuch, in the differences about opinions whatſoever. Seeing that the Holy Scripture forbids us in this ſort to make our ſelvs vaſſals to any mortall men: Our only Maſter forbids us that we ſhould not in this manner acknowledge earthly maſters Lords of our Faith. That Church, which on thoſe termes is received into Communion with another Church, gaines not Peace thereby, but enters it ſelfe into a Covenant of moſt unjuſt ſlavery. The Romiſh Church alone, hath arrived at ſuch a height of pride and madneſſe, as to thruſt out all thoſe Churches from the Communion of Saints, and curſe them to the pit of Hell, which refuſe to undergo this Antichriſtian yoke, of abſolute and blind obedience. God of his goodneſſe

goodneſſe keep this madneſſe of the Papiſts farre from Proteſtant Churches; which if it ſhould prevaile in them, it were not lawfull, not indeed to hope, yea not to wiſh this Conjunction of Churches, which all ought to deſire. But (thankes bee to God) it is well known, it is moſt ſure, that all and every one of the Reformed Churches from their whole hearts abhorre their Antichriſtian ambition of dominiering. Therfore this principall hinderance is removed out of their way, which uſeth to make an everlaſting Schiſme betwixt thoſe Churches, which as yet agree not in all things, and with the ſame Act renders the Union betwixt them in very deed impoſſible.

The ſecond obſtacle, comming between, makes the Union and Communion of divers Churches (ſuppoſe the *Saxon* and *Helvetian*) impoſſible, as the approving of Idolatrous worſhip on the one ſide, and deteſting it on the other. Seeing that in *Hoſea* is well known to all the godly, *Though Iſrael play the harlot, yet let not Judah offend; Come ye not into*, &c. And that of the Apoſtles, Chap. 4. 15.

2 Cor. 6. 16. poſtles; *And what agreement hath the Temple of God with Idols?* and almoſt infinite paſſages to the ſame purpoſe. Well ſpake *Tertullian* of this matter, *Idolatry is the principall crime of Mankind, and the higheſt guilt of any age.* God therefore ſo ſeverely commanding, that we ſhould fly from Idols and all Idolatry, though ſhadowed over with what faire pretences ſoever, that is to be counted morally impoſſible which cannot be done without ſome ſtaine of Idolatry, & grievous offending of Gods Majeſty. See here the grand and horrible hinderance, whereby the Reformed Churches are compelled, not without great griefe, and horror of mind to remaine out of the Communion of the Romiſh Church. For they ſo dote on their Idols, and enforce them on others to be adored, that none can come, at leaſt abide in Communion with them, except with the ſame deed he will become a moſt manifeſt Idolater. If the German Churches could not enter and retaine this holy Communion betwixt themſelves, but that either they muſt be tyed to the exerciſe of an Idolatrous worſhip; or at leaſtwiſe bee bound

bound to beleeve and confeſſe that ſuch a worſhip is not unlawfull, I ſhould not doubt to affirme that ſuch a Communion is impoſſible, which cannot be obtained but on ſuch hard & heinous Conditions, for we can only doe that, which we may doe lawfully, as the Lawyers uſe to ſpeake. But here we have that for which we ought againe and againe to give thanks unto God, who hath made the Reformed Churches, albeit little agreeing in all concluſions of divine knowledge, yet unanimouſly to conſent, and wonderfully to agree in the condemning and aboliſhing of all Idolatry. If therefore at this very houre the Proteſtant Churches deſire all to meet in one brotherly Communion, not ſo much as the leaſt ſpot or ſtaine of Idolatry were to be feared on either ſide. Away therefore with all pretence of Impoſſibility drawn from this Reaſon, neither let it make mens mindes or endeavours ſtep aſide from this ſo holy a purpoſe, and deſigne.

The third and laſt obſtacle, whence the Communion of divers Churches

betwixt themſelves is held impoſſible, is the aſſerting and defending of ſome Fundamentall Article, neceſſary to be known and beleeved to the ſalvation of Chriſtians, on the one ſide, which is ſound and Catholique; and the denying and oppoſing the ſame, on the other ſide, which is Hereticall. For to grow together into one with Hereticks ſubverting the foundations of the Chriſtian Faith, is to ſtart off from Chriſt, the Foundation of the Chriſtian Church. Concerning this hinderance, becauſe it is a matter of greateſt moment, we muſt diſpute ſomewhat more largely.

Therefore in the firſt place, I conceive that is to be counted a Fundamentall Article, which through the will of God revealing it to the attaining of Salvation and eternall happineſſe, is ſo neceſſary to be known and beleeved, that from the Ignorance, and much more from the oppoſing thereof, men runne the manifeſt hazard of loſing eternall Life. This care and charge lyes not upon the Divines of our age, that they ſhould forge new, and fundamentall Articles of the Catholique Faith

Faith for Christian people. That which was not Fundamentall in the times of the Apostles and Primitive Church, cannot with all our Affirmings, wranglings, and Curfings, become Fundamentall. These first *Beleevables* which we have gathered, and brought together out of the whole body of the Scriptures into the Apostles Creed, makes up that Rule of Fundamentall Faith, which *Augustine* cals *common to small and great*, and determines that it must be maintained of all with Perseverance, whereof *Hilary* almost to the same purpose. *It is most safe for us to retaine that first and sole Evangelicall Faith confessed and understood in Baptisme.* And I think the Apostle had an eye to these Fundamentall Articles when he calls *Titus, mine owne son after the common Faith.* This common faith, compriſed in the Apostles Creed, proposeth to all Christians to beleeve the admirable workmanship of all Creatures made of nothing, the unsearchable Mystery of the Trinity, which is to be adored, the benefit of Christ Incarnated, Suffering, Rising againe, Glo-

Epist. 57. *ad Dardan.*

Ad Constan. Augusti.

Titus 14.

rified, bestowed on miserable sinners; and those things which flow from thence, the Redemption of mankinde, the Sanctification of Gods peculiar people, the Communion of the Saints betwixt themselves, the forgivenes of sinnes, the Resurrection of the bodyes, and the Glorification of the faithfull. Who so believeth all things which we have contained in this short Creed, and endeavours to lead his life conformable to the precepts of Christ, is not to be dashed out of the list of Christians, nor to be driven from the Communion of other Christians, members of what Church soever. On the other side, He that filcheth away, or carpeth at any of these Articles, though he challengeth to himself the name of Christian, is to be driven and kept off from the Communion of those which rightly beleeve; yet I acknowledge, that besides these Articles, many Doctrines are contained in the holy Scriptures, & out of the holy Scriptures may be deduced by firme consequence, which are very profitable to be known, and conduce much to proficiency in Divine know-

knowledg: but the nat laſt are to be held under the perill of loſing Salvation or Communion, when they are manifeſtly declared and underſtood to be contained in the Scriptures, or neceſſarily to follow out of them. In theſe things if any Church, cannot ſo cleere the truth of her opinion to other Churches as to draw them to the ſame opinion, ſhee ought to caſt off their errors, but ought not to caſt off brotherly Communion with them becauſe of theſe errours. To theſe I adde, that although ſome place of Scripture may ſeem to theſe Churches to eſtabliſh a Fundamentall Article, ſeems not unto others; yet in this diverſity of opinions there is not cauſe juſt enough to break off the Communion, ſo be it both ſides piouſly beleeve the ſame Article and acknowledge it to be cleerly and ſolidly founded on other places of holy Scripture. Laſtly, and this alſo muſt be added, It is neither impoſſible, nor ſwarving from the duty of good Chriſtians, to retain communion with thoſe Churches, who ſeem to us to follow ſome opinion which truly cannot hold together with

a fundamentall Article, ſo be it, as in the meane time, they profeſſe the ſame Article, and with both armes, (as we ſay) embrace it. For it abhors from the rule of Charity, yea from ſound reaſon, that any, for thoſe Conſequences by himſelfe neither underſtood, nor granted, ſhould be conceived to have denied or rejected a fundamentall Article, which he firmly beleeves, explicitly affirmes, and if need were, would *Seale* and *Signe* the truth thereof with his own blood. More true and favourable is the judgement of a great and peaceable Divine; It is not our part, to have reſpect to that, which of it ſelfe followeth of any opinion; but to that, which followeth in their conſciences, who hold that Point, which we conceive oppoſite to a fundamentall Article. For even as he that believeth any true Principle, doth not preſently believe and underſtand all thoſe things which learned Men by conſequences may deduce from the ſame; ſo he that holds any falſe opinion doth not inſtantly hold all thoſe things, which thoſe of better ſight do perceive

Bucer.

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to be conjoyned with, or following after that falſe opinion. It is lawfull therefore to urge ſuch conſequences to ſnatch our brethren from their Errors, but odiouſly to charge them therewith as if they were their own proper Doctrines, it is unlawfull. How farr this ſpreads it ſelfe, and how forcible it is to eſtabliſh brotherly union betwixt Reformed Churches, Wiſe men and lovers of the Peace of the Church, may eaſily obſerve. For if it be granted that Communion onely is impoſſible (that is, unlawfull) with thoſe Congregations, which explicity reject any fundamentall Article, or defend an Hereſie which ſtabs the Heart and cuts aſunder Communion with Chriſt himſelfe, that alſo will follow, that this brotherly Communion which we ſo much deſire betwixt the German Churches, may be eſtabliſhed between, Churches which are ſound, and thoſe which are not ſo well in health; between Churches of a more, and of a leſſe refined Standard. Therefore let thoſe Churches which ſtick to the foundation, depart from thoſe which by A-

poſtacy ſlide back from it, but in the meane time, from thoſe which erre in matters of lighter moment, neither disjoyn from Chriſt the fountain of life, let them not depart. The Apoſtle commands us, *to receive the weake in faith*, not to caſt them off; *Wee that are ſtronger ought to beare the infirmities of the weake, and not to pleaſe our ſelves*, ſaith the ſame Apoſtle. That Church pleaſeth it ſelfe too much which ſcorns and diſdaines other Churches, as unworthy of her Communion, for ſome weakneſſe in their underſtanding, which are found guilty neither of Tyranny, Idolatry, nor any deadly Hereſie; Not ſo, the Fathers of the ancient Church, whoſe deſire and care, in making agreement betwixt particular Churches, ſcattered over the whole world, may be obſerved in the Centuriſts through every hundred of yeares. But that very fitly ſerveth our purpoſe, which *Optatus Milevitanus* hath written: *That the Churches, through the whole world, by the intercourſe of Formall letters, might agree in the fellowſhip of one Communion.* Now in thoſe formall,

Rom. 14. 1. *Rom.* 15. 1.

Lib. 2. *c.* 7.

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peaceable, or Synodall letters, nothing elſe was contained, beſides the confeſſion of the Catholike Faith eſtabliſhed in the Creeds, and briefly explained againſt Heritiques, by the generall conſent of the univerſall Church, in the *Nicene, Calcedonian*, and other Councels. Of infinite other queſtions, which may ariſe, and be canvaſſed betwixt the private Doctors of diſperſed Churches, no Church either required or expected a forme of abſolute conſent from other Churches. For if without this, the brotherly Communion betwixt particular Churches, were adjudged impoſſible, to the cementing and ſodering thereof, we ſhould not ſtand in need of Synodall Epiſtles, or briefe formes of confeſſions, but of huge volumes of controverſies. But if we refuſe to learn of the ancient Fathers; yet now at laſt let us learn of our Enemies, that the brotherly communion of Mindes, Duties of Courteſie, and Sacraments, is not impoſſible betwixt thoſe Churches which defend contrary opinions, about controverſies never to be decided. I will ſay nothing of the wrang-

wranglings of Thomiſts and Scotiſts, nothing of the Dominicans and Jeſuites: There is at this day a controverſie beaten and bandied betwixt the Churches of the Romiſh Religion, of more moment, than all thoſe things, whereabout Proteſtants doe ſtrive, if they were rouled up in one bundle: I mean that of the infallible Judge, in all queſtions of the Chriſtian Faith. The Spaniſh and Italian Churches defend the Pope to be this Supreame Judge, warranted with the irreſiſtable authority of *Chriſt* himſelfe, and ſo inſpired and inlightned with the ſpirit of truth, that in all his decrees and determinations, wherewith he intendeth to bind the whole Church, he can in no wiſe erre and be deceived. But on the other ſide, the French Churches, cry him downe, juſtle him out of his infallible chaire, and conclude him to be ſo ſubject to error, that if in matters of faith or manners, he refuſeth to obey and to be ordered by the judgement and Authority of a generall Councell, they voice him, to be counted for a Schiſmatique, and a Heretick, and one to be

be depoſed: See a great difference about the very Pillar of the Catholike faith. Yet in this brawling about opinions, there is no breaking off of brotherly communion betwixt the Churches themſelves. Tell it not in *Gath*, nor publiſh it in the ſtreets of *Aſcalon*, that the Philiſtines were more forward than the Iſraelites to preſerve Peace and unity betwixt them. Laſtly, if ſuch controverſies ſhould make an union betwixt particular Churches impoſſible, I faine would have one ſhew to me, even but two Churches (whereof one is not ſubject to the other) which muſt not of neceſſity, be alienated, pluckt aſunder, and as it were with a partition wall divided each from other. For except we return to this point, that we only admit and allow of this Separation from other Churches, for diſſenting in Fundamentals, the communion of the Catholike Church anciently ſo highly extold, will be but a bare name & fained title, to which the heart of the thing it ſelfe will never anſwer. The Donatiſts of old were wont to ſay, that the Church had periſhed out of

Auguſt. de unit. Eccleſ. cap. 12.

of the whole world beſides, and onely remained in the party of *Donatus*. The Romaniſts, in this point, are pure down-right *Donatiſts*, who ſhout it out, that the Catholike Church is found only in the part of the Pope of Rome. It is our duty to deteſt ſuch Schiſmaticall wickednesſe, and to keep and profeſſe brotherly Communion with all Chriſtian Churches, which we adjudge not as yet to be disjoyned from Chriſt the Head by Hereſie, or Idolatry, or not at all to be ſhunned by other Churches, for uſurpation of Tyranny.

What hitherto hath been diſputed about thoſe Obſtacles, which make the communion of divers Churches betwixt themſelve impoſſible, and alſo of thoſe different opinions, which no wayes cauſe the ſame; all aime at this end, That if it could be agreed betwixt Divines, that thoſe controverſies which ſo long have troubled and tyred the Proteſtant Churches, are not of ſuch importance, that, whether one come off to this or that ſide in their opinions, he is not to be judged to depart

depart from *Chriſt* and the *Fundamentall Faith*, and to fall into a Hereſie contrary to the foundation; we would confeſſe that brotherly union may be made up, and kept betwixt all Proteſtant Churches, even whileſt theſe diſſentions rather of the Schooles than the Churches, doe ſtill remaine. It is not my purpoſe to engage my ſelfe in the controverſies themſelves: only I would deſire that the moſt learned and famous Divines of the *Dutch* Churches would be entreated, with peaceable mindes, and calme affections, to runne over all thoſe controverſies, which are in agitation betwixt them, ſeeing the Judgement periſheth when the matter is paſſed into the affections. The chief and almoſt the mother of all the reſt is that controverſie which as yet remains undetermined, of the manner of the preſence of the body and blood of *Chriſt* in the Lords Supper. And as touching this point, the every way moſt learned *Bucer*, after ſerious weighing and conſidering of the matter, expreſſed himſelfe thus, that *In the thing it ſelfe, and meaning there was an agreement, only*

ſome

In Epiſt. ad Lutherum. Contra Robert Atringen. & alibi. Hoſp. Hiſt. Sacr. pa.144.

ſome variety in the words, and manner of ſpeaking. Luther ſaid formerly, *If you beleeve, and teach, that the true body, and true blood of our Lord is exhibited, given, and taken, in the Lords Supper, and not the bread and wine only, and that this receiving, and exhibiting is done truly, and not imaginarily*, we are agreed. At the ſame time *Bucer* with his aſſociates did grant, *That the true body, and true blood of the Lord, were exhibited, given, and taken, with the viſible ſignes, Bread & Wine. James Andrews* wrote formerly, *Wee neither are of opinion of the Capernaites, nor doe we receive the Tranſubſtantiation of the Papiſts, nor doe wee eſtabliſh a Phyſicall or Locall preſence, or incluſion of the body, and blood of Chriſt in the holy Supper. Neither doe thoſe words,* Subſtantially, Corporally, Orally, *ſignifie to us any thing elſe, beſides the true preſence and eating of the Body and blood in the holy Supper.* Now let us heare what was the Judgement of the *Helvetian* Churches: Although *they deny tranſubſtantiation to be made, neither conceive there is made any Locall incluſion in the Bread, or any durable conjunction*

Hoſp. Anno 1536. pag. 145.

out

out of the uſe of the Sacrament, yet they grant the Bread to be the Body of Chriſt in a Sacramentall Union, and that when the Bread is reached forth, the Body of Chriſt, is together preſent and exhibited. No one thing can be more like to another than is the judgement of the Helvetians to the judgement of the Lutherans. Yet if any ſuſpect, that under this concord of words, ſome Repugnancy of meaning and opinion may lye hid, nevertheleſſe this is to be urged, and enquired into, whether this Repugnancy be ſuch and of ſo great moment that it renders the Peace and Unity between Churches impoſſible, and makes the Schiſme and disjoynting betwixt them neceſſary and everlaſting. I know it ſeemeth farre otherwiſe to moſt learned and ſolid Divines, when they ſide not to take part, and are without the Liſts of this diſcord. Now as concerning thoſe controverſies of the Omnipreſence of the Body of *Chriſt*, the communication of his properties, and others that firſt may ſeem to have bred, whoſoever ſhall weigh with Judgement

ment what is granted, what denyed on both ſides, ſhall preſently perceive, that neither of theſe, nor of thoſe any Fundamentall Article is called into queſtion, much leſſe oppoſed, or overthrowne. For, whatſoever was determined of theſe matters, by the Catholique Church in the Creeds, and Generall Councells, that, both ſides receive, and profeſſe; whatſoever was rejected, and condemned, that, both alike reject, and abhorre: but that ſometimes one Party ſhould endeavour to draw the other by the ſmall cords of conſequences into the dirt of filthy Hereſies, is not a thing ſo much to be admired, as to be bemoaned. We all know the cuſtome of angry diſputants, eſpecially after they have begun to be throughly hot with long contending. Alſo we have briefly touched before, what is to be conceived of Hereſies, which are charged on others, by conſequences not at all granted or underſtood. For the preſent, this one thing may ſuffice to demonſtrate the poſſibility of brotherly communion; That, on neither ſide any doctrine, which is point blanke

blanck contrary to a Foundation of Faith, or (to uſe *Tertullians* word) ſuch as ſwallows up, and devours Salvation, is explicitly defended; yea thoſe which are ſuch, are all cleerely and explicitly condemned on both ſides. *Evertorium Salutis.*

If there be any other new controverſies bred betwixt the Churches, about Predeſtination, Freewill, and the like; They can with no colour be pretended for the hindering of the Churches communion. For in all theſe, this one thing alone belongs to the Catholick, and Fundamentall Faith; That the free Grace of God, in predeſtinating miſerable men, in converſion of ſinners, in ſetting free of mens wils; Laſtly, in perſeverance, and Salvation of the Elect, be ſo fully acknowledged; that whatſoever he doth to the attaining of the ſtate of Grace or Glory, or whatſoever is done by men in reference hitherto, that wholly be given to God, and granted to Gods ſpeciall grace and mercy: On the other ſide, whatſoever pertaines to the corruption of mans nature, whatſo-

ever to his obstinacy in sin, whatsoever to the viciousnesse and servitude of Freewill; Lastly, whatsoever draws miserable mortals to damnation, and tumbles them headlong into Hell, that we impute all this to our selves, and our owne demerits, and command it distance, to be farre off from God himselfe. Whilest these things remaine fixed, and immoveable (as indeed they doe remaine) although in the doctrines built upon the Foundation, they have divers manners of conceiving, and formes of speaking, yea, although they follow different opinions, such errours are not so deadly, that for their sakes a deadly hatred should be hatched, or that a perpetuall Schism ought to be norished betwixt the churches. If therfore this once be agreed on betwixt Divines; that their strifes neither were, nor are about any fundamentall Articles, and things altogether necessary to be known to Salvation; with all it will appeare, That it is not impossible that Union and Communion betwixt the Churches be renewed, that this pernicious Schisme be forthwith

taken

taken away, and a bleſſed Peace for the time to come be holily preſerved betwixt the *German* Churches. Now it follows in the next place, ſince we perceive this union is poſſible, that we conſider, Whether Princes, Doctors, and even all Chriſtian people, be not tyed by vertue of Gods command, and their own bounden duty, every one for his own part to endeavour that this Brotherly Communion, as ſoone as conveniently it may be, be eſtabliſhed between the Churches.

In the firſt place, that of *Paul* mentioned by us in the beginning, ſeems to intimate that we are all bound to this; *If it be poſſible, and as much as in you lyeth, have Peace with all men.* If a Civill and outward Peace is to be kept with ſo great deſire betwixt all men, without doubt, the Spirituall and Eccleſiaſticall Communion betwixt Chriſtians, is to be procured and cheriſhed with farre greater Endeavours. Where therefore no unconquerable impoſſibility hinders on the part of the thing to be done, mans Will cannot be excuſed, which herein neglects, or

refuſes, is either lazy, or perverſe to obey the commandement of God; nor is there cauſe, why any ſhould pretend, that the differences of repugnant opinions cannot as yet be reconciled. If in the meane time the Schiſms of the Churches may bee taken away (as out of doubt they may) I had rather a Milſtone were tyed about my neck, and I caſt into the depth of the Sea, than that I would hinder a work ſo acceptable to God, ſo neceſſary to the avoyding of ſcandals, or not with all my mind and might further and advance the ſame.

2 Hither it may be added, that all have need to confeſſe, that true and genuine charity is no leſſe neceſſary to Salvation for all Churches, and members of Chriſtian Churches, than the true, and entire profeſſion of ſound and ſaving Faith. For by this badge, our Lord and Saviour *Jeſus Chriſt*, would have his true Diſciples diſtinguiſhed, and diſcerned, from thoſe that are falſe, and counterfeit; *By this all ſhall know that you are my Diſciples, if yee love one another*: Now I leave it to be decided

Joh. 13. 35.

cided of every mans conſcience, what charity at laſt that is, which permits Chriſtian Churches on no juſt cauſe of refuſall, mutually to deny the right hands of fellowſhip, and eternally to deteſt the making of an Union betwixt them. Is it not enough for us to depart from the Hay and Stubble, that is, the errours of other Churches, except alſo by making a voluntary rent, we depart from the Churches themſelves, which never as yet departed from *Chriſt?*

Beſides I ſeeme to my ſelfe to have obſerved, both thoſe that embrace the *Zwinglian*, and *Lutheran* doctrine (as they uſe to call it) on both ſides to acknowledge, that the Churches, whether they maintaine that, or this doctrine, remaine the true Churches of *Chriſt*, or the true members of the Catholique Church under *Chriſt* the head. The Illuſtrious Princes themſelves, in their Preface to the forme of concord cleerely profeſſe: *That it is in no wiſe their purpoſe or intent, to damne thoſe men who erre out of a kinde of ſimplicity of heart, nor are they blaſphemous a-*

Oſiander Antiſt. p. 75

gainſt the truth of heavenly doctrine, much leſſe to condemne whole Churches which are under the Roman Empire, nor that they did doubt, that even in thoſe Churches many godly were found, which hitherto conſented not with them in all things. And alſo *Lucas Oſiander*, when it was objected againſt him, that he called the *Calviniſts* the Devils Martyrs, diligently purged himſelfe in this manner. *They that have heard my Sermons will ſay that they never heard any raylings againſt the Martyrs of Chriſt, and my publike writings die witneſſe, that I called them holy Martyrs, that on* Bartholomew *day were murdered in* France. It is therefore ſeriouſly to be weighed, whether it be ſafe, whether it be pious, whether it agree with the duty of Chriſtian Churches, for every errour of lighter moment, not to reach forth the right hand of fellowſhip to thoſe Churches, which notwithſtanding this errour may remaine *Chriſt's Martyrs*, yea his holy brethren. Will they, nill they; whoſoever acknowledge *Chriſt* their elder Brother, they muſt of neceſſity have all the Brethren of the ſame *Chriſt* joyned

In Antiſt. pag. 91.

joyned unto them, in a moſt neere, and Brotherly Communion.

Moreover, I doubt not at all, but that the *Saxon* and *Helvetian* Churches, and others which either conſent with theſe, or thoſe, acknowledge themſelves to have, and to deſire to retaine Brotherly Communion with the *Engliſh*, *Scotiſh*, *Iriſh*, and other forreign Reformed Churches. Surely as concerning us, although we conſent not with them, in all points and titles of controverſall Divinity, yet we acknowledge them Brethren in *Chriſt* and proteſt our ſelves to have a Brotherly and holy Communion with them. But if they themſelves be like minded towards us, with what equity doe the *German* Churches amongſt themſelves deprive each other of that Brotherly Communion, which with forreign Churches they feare not to retaine? What therefore *Moſes* ſaid of old to the *Iſraelites* that fought together; that may truly be ſaid to the *Dutch* Churches ſtriving amongſt themſelves, but cannot truly be confuted by them, *Yee are brethren, why doe yee wrong one to another?* Acts 7. 26.

5 Laſtly, what all the godly are bound to begge of the moſt great and good God, and requeſt it in their fervent Prayers, that this may come to paſſe out of doubt they are bound to employ all their ſtudy, and endeavours: But who doth not daily ſolicite God for the peaceable, and flouriſhing State of the Church? Who prayes not that thoſe things may be taken away, which trouble, vex, diſturbe, or any way hinder the Spirituall edification of the Church? This was the wiſh of the Royall *Pſalmiſt*, and the ſame ought alſo to be of Princes, Doctors, and all Chriſtians; Neither did he only wiſh all good things to the church of God, but ſought for them, and procured them as much as lay in his power. This was his duty; 'tis ſurely ours alſo. And here I ſhould not be ſo well employed, if in a long ſet Oration, I ſhould lay open to the *German* Churches, either the commodities of Peace, and Union, or the diſcommodities of long laſting diſſention. That of *Prudentius* is inſtead of an Oracle.

Pſal. 122. *v.* 9.

Sciſſura

——*Sciſſura domeſtica turbat*
Rem populi: titubátq; foris quod diſſidet intus.
Home-bred rents trouble the State, and that ſhakes abroad which is divided at home.

Let them therefore looke to that which is for the benefit of their owne Churches, and let them reſolve with themſelves, that all that is not only to be requeſted of God in daily Prayers, but alſo, it muſt be laboured after, with the greateſt, and unwearied endeavours of all men, that it may be effected and obtained. Neither let men unexperienced in matters, hope that they ſhall ingratiate themſelves the more with the Papiſts, and ſuffer leſſe dammage from them, if they refuſe to joyn with thoſe, whom they call *Calviniſts*. What is to be hoped of them, *Oſiander* long ſince hath told, *The Papiſts* (ſaith he) *burne the Lutherans no leſſe than the Zwinglians in thoſe places, where the Pope of Rome that fierce and cruell beaſt hath, and doth exerciſe full dominion.* They therefore who are higheſt in their favour, can hope for no more kindneſſe from them, *In Antiſt. pag. 74.*

them, than *Polyphemus* in *Homer* bestowed on *Ulysses*.

Ουτιν ἐγὼ πύματον ἔδομαι μετοις ἑτάροισι.

I will eate Ulysses last after his Companions.

They will devoure the *Calvinists* sooner, the *Lutherans* later, and at last if they can they will devoure all.

Hitherto wee have employed our paines to this purpose, that this communion betwixt the *Dutch* Churches may bee understood, not onely to be possible, but by vertue of Gods commandement altogether due, and necessary. It remaines now that we shew in what manner, and by what meanes these Churches miserably rent, and torne a sunder; may with best conveniency and speed be reduced, and made up together into one Body: which I will endeavour to doe, rather that I may manifest the willingnesse of my minde, to so worthy a worke, than that I conceive those noble Churches, and evermore stored with plenty of learned, pious, and peaceable Divines, to stand in need of the counsell of forreginers in this matter.

For-

Foraſmuch therefore as the foreſaid controverſies, may be agitated either betwixt Churches belonging to divers dominions, whereof one is not ſubject to another, or betwixt Chriſtians of the ſame Church, who acknowledge one, or the ſelfe ſame Prince, or ſupreme Magiſtrate; wee will ſpeake firſt of divers Churches ſtanding on terms of equall right, then of the members of one and the ſelfe ſame Church, how they are all to be joyned together amongſt themſelves.

For the reducing of divers Churches into one communion, I conceive no more fit and convenient way can be thought upon, than that familiar one of appointing a faire and peaceable Conference betwixt Divines choſen by the authority of their Princes. For if any man think, that by calling a Councel out of all the Reformed Churches, theſe queſtions, which have employed the wits of moſt learned men theſe many years, may within a few moneths or years, or within one century of years be ſo defined, that the conſent of all men may be obtained in all theſe heads

heads of controverſiall Divinity (be it ſpoken with the good leave of all good men) to me it ſeems ſcarce likely; Seeing the weake eye of Mens mindes hardly pierceth into the nicity of ſubtile controverſies, even when it ſurvevs them being in quietneſſe; But if it be, as if it were full of black duſt, rayſed with the motion of Diſputants, for moſt part it cannot ſo much as ſee them, or with a fixed and ſteddy looke behold them. And, to ſpeak the truth, Councels, eſpecially thoſe that are Generall, ought rather to be uſed, for the defending and eſtabliſhing of cleere Articles of the Chriſtian Faith againſt Hereticks, than for the diſcuſſing and defining of hard; and controverſies which are not neceſſary at all. Let us return therefore, to that peaceable, and Brotherly conference, which we lately commended: which if it be appointed with that minde, and mannaged in that manner it ought, we are in great hope very ſhortly to ſee an happy agreement of the *German* Churches.

This therefore ought firſt to be ſet-

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led in the minde of all, who are entertained in the Conference, that they are not called together, that as adverſaries they ſhould contend; but that as Brethren, they ſhould ſeek and follow all lawfull wayes to eſtabliſh Peace. For if they themſelves betwixt themſelves ſaw one another, and thinke they muſt revy contentions, they will never perſwade Union and Peace betwixt the Churches at variance: Therefore let them not ſo much as offer to enter into the Labyrinths of the wonted diſputations, but let them aime, and direct their meeting to this one marke, that they may ſhew their Churches, that there is no cauſe juſt enough, why they ſhould refuſe mutuall Union, and ſo long abhorre from joyning their right-hand of Brotherhood. That this may be done, let it be ſtated and determined in the firſt place, concerning every controverſie, what of old was defined by the Suffrages of the Catholique Church, and under the paine of a curſe was to be believed of all. For about things moſt Fundamentall, there may ariſe ſome queſtions,

ons, and Problems not at all Fundamentall, and which the ancient Fathers, if they had been moved in their age, would never have offered to have defined, within the perill either of raysing, or continuing a Schisme betwixt the Churches. For instance; That God is one in Essence, three in Persons distinguished betwixt themselves; that the Sonne is begotten of the Father; that the holy Spirit, is the Spirit of the Father and the Sonne; that these three Persons are Coeternall, and Coequall: All these are deservedly determined & ranked amongst the Fundamentall Articles. Now if any should contend that all those things which are disputed of the Schoolemen, of the Manner of Proceeding and Begetting, are also Fundamentall, and necessary to be determined on one side, verily he by this his rash Judgement, would gaine no favour with *Christ*, or *Christs* Churches. So also, *That our Lord Jesus Christ is God and Man*, and hath in one Person the Humane and Divine nature inseparably united together, and that we owe our Salvation to God incarnated

carnated, is a moſt ſolid foundation of our Catholique, and ſaving Faith. Notwithſtanding whatſoever may be asked, and diſputed of the unutterable manner of this Union, whatſoever, of the manner of the Corporall preſence in the Holy Supper, whatſoever, of the properties communicated to the humane nature, by the vertue of the Union, or of the Operations of the humane nature depending on this Union, it doth not preſently belong to Fundamentall Faith, but to skill in Divinity, and perchance not to that neither, but ſometimes to the curioſity of Divines. Let this therefore be the firſt and chiefe care of the Divines at the conference, accurately to diſtinguiſh and ſever Fundamentalls from thoſe which are not Fundamentall; neither to take it for granted, that whatſoever ſeemes to touch and border on a Fundamentall Article is preſently Fundamentall.

After they have agreed on theſe things, care muſt be taken that theſe fundamentals be expreſſed in few & cleer words, and be propounded to be eſtabliſhed

bliſhed with the common conſent of
De anima. the Churches, *Certa ſemper ſunt in paucis*, Thoſe things that are certaine are ever *compriſed in few words*, ſaith *Tertullian*: And whatſoever neceſſary is to be known to the Salvation of Chriſtians, whatſoever makes men better or more bleſſed, is ſet in open veiw. Here is no place for ſubtill diſtinctions, which onely a quick ſighted Eagle, or ſome Epidaurian Serpent can perceive, and diſcerne, no place for the fringes of long explication, or penthouſes, which we often ſee jetting out, not ſo much to build up Chriſtians in Fundamentall Faith, as for the enlarging of the Doctors opinions; Laſtly, no place for Metaphyſicall formalities, and abſtracted notions, which may trouble the heads of the learned, and deterre the mindes of the unlearned from the Catholique Faith it ſelfe; but neither bow the hearts of theſe or thoſe to the embracing of the Faith of Fundamentall Articles.

But now when thoſe things which belong to the Fundamentall and common Faith of the Churches, are compri-

priſed in few words, and plaine, but ſound formes of ſpeeches, and thoſe ſet aſide and left alone, which are not as yet agreed on; It follows in the next place that all peaceable Divines endeavour to make all throughly to be perſwaded of this, That we muſt no longer fight in hoſtile manner with the danger of the Churches, loſſe of Peace, and ſcandall of Schiſme, for thoſe things whereof Chriſtian people may be ignorant without fault, or loſſe of Salvation. How wholſome, and neceſſary this Counſell is, the raſhneſſe, and contrary practice of the Roman Church doth eaſily prove. For whileſt they, not at all content with the Articles of the Apoſtles or Nicene Creed, endeavour to thruſt upon the Chriſtian world new Articles of the Conventicle of Trent, they have left the everlaſting matter of an everlaſting Schiſme betwixt the Churches. How more advi-ſedly did *Cyprian*, that moſt holy Martyr, and moſt learned Father of his age, who profeſſes that he would offer violence to none for difference in opinions, or violate the Lords Peace with

Epiſt. ad Stephan. & ad Jubajan prefa. ad Concil. Carthag.

his Colleagues, or remove any man from the right of Communion, becauſe he was otherwiſe minded than himſelfe? With which Chriſtian charity, and gentleneſſe, erring *Cyprian* deſerved better of Gods Church, than *Stephen* Biſhop of *Rome* being in the right opinion, and rending the Churches, as much as lay in his power, with his Schiſmaticall ſpirit. Relying on the Example of this moſt holy Martyr, and on the judgement of *Auguſtine* in this matter, I doubt not to affirm, that thoſe Doctors amongſt the *Dutch* Churches which are deceived, and yet are ready to retaine Brotherly Communion with others, are held more excuſed from Schiſme before God than they who maintaine the true opinions in thoſe controverſies, and in the mean time diſdaine to hold Brotherly Communion with other Churches deſiring the ſame. Conſent therefore being had in Fundamentalls, although the Doctors cannot fully and perfectly agree in other things, yet in this let them all agree, that with one mouth, and heart, they cry out together to God,

Vide Aug. de Bapt. l. 2. cap. 5.

Nulla

Nulla ſalus bello: pacem te poſcimus omnes.
In war no ſafty: Peace, we all deſire thee.

But if any here ſhould demand what muſt be done with thoſe controverſies which cannot be compoſed, leaſt by occaſion of theſe the Peace and Union of the Church may either be hindered, or troubled and broken againe after once it is made up, theſe things ſeem to mee muſt be obſerved by the Divines of both parties.

Firſt, what things hitherto have been ſpoken or written rather bitterly, and perverſly, than truly, and with good conſideration of the adverſaries in the very heat of contention; Let all thoſe things be mutually pardoned for the publike good, and be buried in eternall oblivion. And if ſuch bookes ſhall chance to be reprinted againe; let it not be done, except all the gall be purged out, whence the evill of Brotherly contention may againe ariſe.

Secondly, whereas no man can patiently endure to have himſelfe branded with the mark of Hereſie, we muſt take

heed leaſt any be defamed with the name of Neſtorian, Eutychian, or any other damned Heretick, who expreſly condemnes the damnable Doctrines of thoſe Hereticks: for they cannot abide firmely in Brotherly Communion, who perſiſt to exaſperate one another, with ſuch rayling ſpeeches for ſome difference in opinion. Moreover it were to be wiſhed, that thoſe ſirnames of *Lutherans*, *Zwinglians*, *Calviniſts*, were packt away, and utterly aboliſhed, which are rather the Enſignes of faction, than badges of Brotherly Union, and which never pleaſed the ancient Fathers. *Epiphanius* would not that the Chriſtians ſhould weare any ἐπίθετονόνομα, *no By-name*, but ſhould only be called by the name of Chriſtians. *Wee ought not to be called* Petrians *or* Paulines, *but* Chriſtians, ſaith *Nazianzen*. But of all *Lactantius* moſt ſeveerly ſaith; *They leave off to be Chriſtians, who omitting the name of* Chriſt, *have put on humane, and outward names.* But that I may ſpeak as the matter is, particular Churches rather have theſe ſirnames put upon them,

Epiphan Her. 42. 70.

Nazianz. Orat. 30.

Inſtitut. lib. 4. *cap.* 30.

them, than that they put them on themſelves, or deſire to be cloathed therewith.

Thirdly, as much as may be, let all hard, and undetermined controverſies be removed from Sermons preached to the people, and bookes written in the Mother tongue, and let them rather be counted amongſt exerciſes fit for the Schoole, then for food for mens Soules. For theſe ſubtile queſtions, and intricate controverſies may without any diſcommodity be wanting in the Pulpits; but charity, which is wont to be wounded by the diſcuſſing of ſuch queſtions, cannot be wanting from the hearts of Chriſtians, without the extreame perill of their ſoules. The Soules of common people doe play, and not profit with ſuch queſtions, and when they have done playing with them, not at all underſtanding theſe controverſies, they begin to fall a fighting and skirmiſhing betwixt ſelves.

Laſtly, If it ſhall pleaſe the Doctors themſelves for time to come, to enter diſcourſe, or to ſet forth their writings

Orat. 3. de Pace. ὁπλιτικῶς ἀλλὰ λογικῶς.

concerning theſe controverſies, *Let them meet together, not in an hoſtile manner, but in a rationall way*, as *Nazianzen* doth wiſely admoniſh. Let both aime at this, not to conquer, or ſhame their brethren by what means ſoever, but gently, and courteouſly to inſtruct them, and as it were leading them by the hand, to bring them back into the way of truth. He that in this manner ſhall be freed from his errour will never count himſelf conquered, but better taught; nor will he be confounded as overcome, and caſt down of his Enemy, but will rejoyce as one helped and relieved of his Brother. For, no man that reapes benefit hath cauſe to bluſh.

Hitherto we have made the draught of the manner of making Peace and preſerving Union betwixt different Churches, ſtanding upon equall terms of Juriſdiction. But becauſe it may and often doth happen, that ſome both learned, and unlearned may live under the Government of the ſame Prince or Church, which are forbidden by their conſcience, either rightly informed,

med, or erroneous, from ſubſcribing to the common judgement in theſe controverſies, let us make enquiry what is to bee done concerning theſe. Now as touching the Miniſters of Churches, if they deſire to make proviſion for their weak Brethren in theſe Articles of Religion, or if they be willing that their briefe forms of Confeſſion be received, and approved of all ſubject unto them; let them not caſt into them the nice points of difficult controverſies, or deciſions of ſubtile queſtions, but rather, let them be ordered to the popular capacity, the edification of the unlearned, the Salvation of all. They muſt well weigh the wiſdome of our Anceſtours, whoſe ancient Confeſſions, if we had not, on ſet purpoſe to diſturb the Church, interlined and ſtuffed with new opinions, no man, well in his wits, would have been found, who would not willingly have ſubſcribed unto them; Neither is there any need at all, that we ſhould clog and burthen the publike confeſſions of the Church with ſuch additions, when God himſelfe hath decreed to

bring his people to a bleſſed life, not through the rough and rugged places of hard and long queſtions, but by the plaine, even, and ſhort way of Faith and Charity. To what purpoſe therefore are diſputes, and ſtrifes about words? What make the ſubtleties of the Schoolemen in the Confeſſions of the Church? All the Salvation of Chriſtians conſiſts in beleeving and worſhipping, as of old it was gravely ſaid of great *Athanaſius*. To theſe things it may be added, that they can ſcarce, or not at all preſerve Peace unviolated with other Churches, not at all ſubject unto them, who for the ſame Doctrine they profeſſe, perſecute thoſe which are under them, and perſiſt to cut them off as Hereticks from their Communion. They may ſeem truly ſilently to upbraid Hereſie to other Churches, and by this very deed to intimate as much, that though with their mouth they acknowledge them for Brethren, yet in their hearts they much deteſt and abhorre them. Laſtly, unleſſe the briefe formes of publike Confeſſion, be reſtrained and confined,

In orat. unum eſſe Chriſtum.

ned to doctrines neceſſary, and not to all controverted betwixt the Proteſtants themſelves; this inconvenience will follow thence, that many Paſtors, learned, pious, and peaceable, will be excluded and quite ſhut out; nor ſhall they be able to doe any ſervice in thoſe Churches in which they live. But if any doubt, whether lawfully they may keep holy Communion amongſt themſelves in one and the ſelfe ſame Church, who embrace not at all one and the ſelf ſame opinion in every reſpect, in all the heads of Doctrine in Divinity, that I indeed conceive ought to be reſolved on, as a thing beyond all reach of doubting. For as pertaining to that holy Communion, which Chriſtians have amongſt themſelves in the Lords Supper, it chiefly conſiſts in theſe things; That with the common band of the holy Spirit, wee are joyned to *Chriſt* the onely head of the Church; That by the tyes of the ſelfe ſame holy Spirit, and ſaving Faith, and Charity, we ſtick together amongſt our ſelves, and as it were are made up into one Body, Laſtly, that as fellow-commoners

ners we eate and drink the ſame living bread, and drink, to wit the fleſh, and blood of *Chriſt*, to the ſalvation of our Soules. In all theſe things they profeſſe the ſame Communion, who are admitted to the ſame holy Supper.

But in very deed, as by this mutuall Communion, we doe not profeſſe that we all have attained a perfect, or the ſame degree of knowlegde in Divinity; ſo neither doe we by this deed proteſt, that wehave a perfect conſent amongſt our ſelves in all heads of Doctrine in Divinity, or altogether the ſame opinion of every queſtion. If the Communion of Chriſtians amongſt themſelves ſhould ſtand on theſe hard termes, ſcarce could *Peter* and *Paul* have held Communion amongſt themſelves: Sure the Church of the *Corinthians* had been broken into ſhivers; but in theſe our times, it had not been eaſie to finde many divines of great credit, who could with a ſafe conſcience be partakers together of the Lords Supper. All Rulers therefore of Churches ought, being guilty of their own and the common infirmity, to beware, leaſt whilſt they exact

exact & require from their own people, a too harſh, and not at all neceſſary confeſſion, they ſeem to ſhake and weaken the moſt ſweet and moſt neceſſary Communion of Chriſtians amongſt themſelves. So much concerning the Governors of the Churches? Wee come now to the Miniſters or any other Chriſtians which deſire Communion with the Chruches, wherein they live, and yet cannot worke upon their conſciences with any entreaties to approve and profeſſe all the received opinions of the ſame Church. It ſhall be their duty to afford, and expreſſe themſelves teachable, and humble, not obſtinate and proud, in the maintaining of thoſe opinion, wherein they ſtep aſide from the common opinion of the Church; but he is to be counted teachable and humble, who willingly, and ſubmiſſively lendeth his eares and heart to the Church teaching him, who rejects not the doctrine propounded unto him, out of a vitious diſpoſition of his Rebellious will, but is hindred by the weakneſſe of his underſtanding, that he ſees not the Truth in theſe

theſe hard controverſies; which thoſe, who are more learned, and accurate, perchance with no difficulty can diſcern. Now becauſe 'tis the priviledge of God alone to ſearch hearts, it is our part ever to encline to the moſt favorable ſide, and to preſume of every one, where the contrary appeares not by manifeſt evidence, that rather out of conſcience, than ſtubbornneſſe, he is detained and hindred from affording his conſent. They who ſhall behave themſelves in this manner, are not for every ſtubble of erroneous opinion, to be parted and kept off from the Churches Communion wherein they live. Yet on thoſe terms and conditions they are not to be driven off, if they preſume not at all to oppoſe the common Judgment of the Church, or to extoll and ſpread their private opinions amongſt the people. Nor ought they to take this in ill part, who are deſirous to entertaine Peace, and Eccleſiaſticall Communion; for ſuppoſe the opinion of any private Doctor or Chriſtian to be true, and that to be erroneous, which uſeth to bee defended by the Church,

Church, yet if the error be in a matter or opinion which hinders not the Salvation of Christians, farre better is it that the true opinion of any private Doctor whatsoever lye hid in the dark, than that the publike authority of the Church, bee in the broad light openly trampled upon, or the Peace of the Church be shaken by this altogether unnecessary bickering of contrary opinions, as with the struggling of windes crossing each other. But if any one perswadeth himselfe, that that opinion which he defends against the judgement of the Church, be of so great moment, that the Salvation of men doth depend from the knowledge thereof, if he cannot perswade the same to the Rulers of his own Church, he must either depart unto another Church, or else for the good of the Soules in that Church, to which he is subject, patiently to undergoe the censure imposed upon him.

These are the things, most learned *Duræus*, which I though fit at your request to write, and send unto you. If they may be usefull to you or any other,

ther, towards the furthering of the Union of the Churches; I have abundantly ſatisfied mine own deſire and purpoſe. They without doubt may ſuggeſt more, and better things, to whom the preſent eſtate of the *German* Churches is better known, and looked into. This thing alone remaines for me to doe, humbly to pray to the God of Heaven, that he would bow the hearts of Princes, from their Soules to deſire this Union of the Churches; that he would enlighten the mindes of Divines to finde out, and apply thoſe meanes whereby it may ſooneſt be eſtabliſhed; that he would kindle the hearts of all Chriſtians to embrace, and propagate this Peace to all Poſterity. *The God of peace grant this for his Sonnes ſake, our only Mediatour, and Procurer of Peace with the Father: to whom, with the Holy Spirit, be all Honour, Glory and Thankeſgiving for ever and ever, Amen.*

FINIS.

AN EXHORTATION

to the restoring of Brotherly COMMUNION betwixt the PROTESTANT CHURCHES:

FOUNDED IN THIS,

That they do not differ in any Fundamentall Article of the Catholique Faith.

LONDON,
Printed by *R. B.* for *Richard Badger*, and *John Williams*. 1641.

An Exhortation to the *reſtoring of Brotherly Communion*, betwixt the Proteſtant CHURCHES.

CHAP. I.

Of the diſcommodities and occaſions of theſe Diſcords, together with the Remedies briefly declared.

WHAT *Cicero* the Oratour ſaid once of the Diſcords betwixt famous men, that may we now truely ſay of the Diſſentions betwixt ſeverall Churches; that they uſually end, either in the deſtruction of them all, or in the injurious domineering of the Conquerours over the party ſubdued. Now though it is to be hoped, that there is none amongſt the Reformed Churches, which affecteth a ſole, and abſolute Command over the reſt; Yet is it much to be feared, leaſt

Orat. de haruſp. reſponſ.

CHAP. 1. leaſt all, by theſe dayly, and deadly contentions (which God forbid) haſten their own overthrow. Whoſe preſent condition the godly bemoane, and by the miſeries fallen on ſome, gueſſe the dangers hanging over all, unleſſe they ſchooled with their calamities, at laſt begin to be wiſe, and heartily ſtudy the advancing of Peace.

For whilſt this ſtrife groweth hot amongſt Brethren, they afford their enemies conſtant matter of rejoycing, and inſulting over all Churches, and not only of rejoycing, and inſulting, but alſo arme them with infinite opportunities to hurt, and oppreſſe them. Nor do they order the matter well for their own people, which will have even the unlearned to be diſtracted about ſuch endleſſe Controverſies, which perchance the Learned are never able to determine. If Schollers only were to enter the Liſts, and to combat with Schollers, the danger were leſſe; but it is too plaine, that Chriſtians of all ſorts and ſides, are ſummoned to the fight, whoſe minds are no ſooner entangled in theſe needleſſe controverſies, but they are cal'd away from the moſt neceſſa-

ceſſary duties of charity, and fruits of new obedience. Moreover theſe diſſentions betwixt the Reformed Churches, hinder the more moderate Papiſts (which begin to open their eyes at the light of the Goſpell) from joyning with us, whilſt they obſerve, that we cannot, or (which is worſe) will not joyne among our ſelves. Laſtly, they ſcarce ſeem to acknowledge, that the Goſpel, is the power of God unto ſalvation to every one that beleeveth, who becauſe of theſe controverſies lately ſtarted, make a ſeparation from other Reformed Churches, as if there were no hope of the Salvation of all thoſe Chriſtians, which have not attained an exact knowledge of theſe Controverted points. CHAP. I.

For my part, I conceive it no great difference, whether we place unwritten Traditions in joint commiſſion with the holy Scriptures, or whether we enforce our Controverſies on all Churches to be knowne and beleeved, under the ſame neceſſity of Salvation, with the ſolid, and manifeſt doctrin of the Goſpel. We ought therfore to beware, leſt whilſt the Paſtors of the Reformed Churches on both ſides, com-

CHAP. I.

Num. 16. 26.

command theirs *to depart from the Tents of thoſe wicked men*, as infected with hereſie, the Romiſh Wolves break in upon both, and drag both Sheep and Shepheards to their Dens. Indeed if Divines could calmly debate theſe diſputes with brotherly minds, ſome good (or leſſe evill at leaſt) would redound to the Church. But ſeeing that experience for ſo many yeares hath approved, that this can ſcarce, if at all, be done; better were theſe diſputes buried in ſilence, than that the diſcuſſing of them ſhould teare, and mangle ſo many Churches into peeces. For the Chriſtian Church may now take up the old complaint of *Hilary*, *Whilſt for theſe things each accounted other occurſed, ſcarce any were of Chriſt.* Seeing theſe and worſe grievances ariſing from the diſcords of the Reformed, are obvious to every ones eyes: Let us enquire, what firſt might cauſe theſe bitter and hurtfull ſtrifes, betwixt Learned, Wiſe, and Godly men; what ſince did daily increaſe them, what now doth perſwade them to entaile theſe Controverſies, as hereditary on their Poſterity.

Dum propter hæc alter alteri Anathema eſſe cœpit, nemo fere Chriſti eſt.

The

The nature of ſupernaturall knowledge and heavenly things, gave the cauſe, or occaſion rather to theſe our contentions. For as it is eaſie for minds inlightned, and ſanctified to embrace with *Obedience to the Faith*, all things needfull to be knowne to Salvation, which are plainly delivered in the holy Scriptures concerning God and Chriſt, and all things to be beleeved, and practiſed; ſo to deſire to dive deeper into the Myſteries of Faith than is fitting, and thence to draw conſequences by the help of our Reaſon, and to annexe them to the fundamentall Articles, is a matter of difficulty, and danger, and the neceſſary occaſion of contentions. For 'tis impoſſible but that the wits of men, muſt often differ, and ſometimes errein thoſe things which are collected by the mediation of humane underſtanding. Meane time there is none but dotes on the darlings of his own Braines, as beautifull, and entitles them to be borne of the Bowels of the Scripture; hating the reaſonings, and inferences of others, as deformed, and ſpringing from the puddles of Reaſon corrupted. Thus whilſt men CHAP. I.

CHAP. 1.

desire to see more in the Mysteries of Faith, than is clearely showne in the Glasse of Gods Word, rather the heat of their dissentions, than light of their knowledge is increased.

It would apply some plaister to this soare, if the Divines of both sides would remember, that although all the Articles of the Catholique Faith are plaine, and perspicuous, (as written in Gods Word with capitall Letters, so that he that runneth may read them) yet what thence is extracted by the chymistry of mans understanding, are divers, and of different kinds, most of them so obscure, that they escape the eyes of the most sharpe sighted Divines. We must therefore confidently leane with all our weight on what the Scriptures have decided; but not lay so much stresse on the consequences of our own deduction. * *Luther* said well out of *Ambrose*, *Away with Logicians, where wee must beleeve Fishermen. For in the mysteries of Faith*

* *Luth. Tom. 1. in Disp. pag. 413. B. & C. Facessant Dialectici, ubi credendum est Piscatoribus. Nam in Mysteriis fidei majestas materiæ in Angustias rationis seu syllogismorum includi non potest.*

the

the majeſty of the matter will not bee pent within the narrow roome of Reaſon, nor come under the roof of Syllogiſmes; wherfore the ſame *Luther* wiſely admoniſheth us, that in matters ſurmounting the capacity of humane Reaſon, we beware of Etymologies, Analogies, Conſequences and Examples. CHAP. I.

Alſo the imperfection of humane knowledge (chiefly when puffed up with a falſe opinion that it is perfect in us) affords a neceſſary occaſion of endleſſe contentions. Wee all only *know in part*, and in part apprehend Divine matters: Wherefore wee ought to conceive that we may as well as others be deceived *in that part, which* we know not, *wherein we apprehend not*. If wee were perfect, Good Men could not fall out with good Men, but thoſe may, which as yet are not perfect, yea they cannot but fall out, except they continually remember this their imperfection. That therefore theſe diſcords may be avoyded, al ought always to remember the Apoſtles admonition: *Not to think of themſelves more highly than they ought to thinke, but to thinke ſoberly*. To which this is to be added, Rom. 12. 3

quietly

CHAP. 1.

quietly to beare with them who are of a different opinion from us, praying dayly to God, that he would be pleased to reveale unto us his truth, as yet not fully knowne. *But in the meane time, Whereto we have already attained, let us walke by the same rule, and be well affected each to others.* Phil. 3. 16. That these things are most true and profitable we cannot deny, which being granted, why then nevertheless are these controversies dayly increased? Why do these wounds grow more and more raw, and bleed a fresh? If one may speak the plaine truth, there is in all mortall men an inordinate love of themselvs, and of their own inventions, and pleasing conceits, & this fault causeth that we see not at all the falshood of those opinions we have once entertained, nor vouchsafe admittance to the truth which is shewed unto us by others. * *For judgement perisheth, when the matter is passed into the affections, and wee desire that our opinion whatsoever it bee, because now it is made ours, may prevaile.* For where this *Selfe-*

* *August. contra Julianum, l. 1. Periit siquidem judicium postquam res transiit in affectum; & nostram qualemcunque, quia nostra jam facta est, prævalere volumus sententiam.*

love

love doth rule, Divines (whatſoever they pretend) will ſtudy more to tune the Scriptures to their opinion, than their opinions to the Scripture, and by head and ſhoulders drag the Fundamentall Articles of the Chriſtian Faith, to the ſupporting of their doctrines not Fundamental. If any could find a cure for this Epidemicall diſeaſe, we ſhould preſently ſee many controverſies, and all contentions (at leaſt the bitter and hoſtile ones) pacified and laid a ſleep. But (what is to be bemoand) thoſe Divines, which are too much drawn away with Selfe-love, are by the breath of popular applauſe, and deſire of vaine-glory driven farther than they themſelves at firſt intended, or thought it ever poſſible. For men troubled with this evill, will trouble all things, humane, and Divine, rather than they will confeſſe themſelves deceived, or weary of the fight, or overcome by their Adverſaries. Yea, except they may conquer, and carry the adverſe party captive before their Triumphant Chariot, they are determined continually to claſh the Proteſtant Churches together with deadly diſcords. I am not ignorant that all pre-

tend

Chap. I.

tend the desire of truth, and Gods Glory, but that too many continue these contentions for the love of vaine-glory, would I might deny it, and at the same time speak truth. Surely 'tis scarce to be beleeved, that those who must needs know what dammage States, Churches, and Mens soules (bought with Christs pretious bloud) receive from these dissentions betwixt Protestants, can in the midst of these contentions have their eyes only fastned on the glory of God. Wherefore let the hot disputants on either side examine their owne Consciences, whether they perpetuate these Controversies and Discords of the Churches, that God may lose no honour, or rather that there be not wanting an apt and lasting matter to their own vaine-glory. Other occasions, and causes of these dissentions, we have no leasure to recite; but of one wee must more largely dilate, which hath made these Controversies as it were hereditary, and will make them everlasting, except God pitying the Protestant Churches, put new minds into the Pastors thereof. For this opinion hath possessed

ſeſſed the minds of many pious and learned Divines, that the matters controverted betwixt Proteſtants are of ſuch moment, that ſuch as are found erroneous therein, are thereby convicted, to ſhake, yea to overturne the very Foundations of the Catholique Faith, and mans Salvation. Hence whilſt both partyes are fully perſwaded that the truth ſtands on their ſide, they muſt alſo perſwade themſelves, that their Adverſaries lay at, and looſen the Foundations of the Chriſtian Faith. What therefore *Jonah* once ſaid unto God, that he did well to be angry, even unto death for his Gourd, which was cut down, theſe men uſe to ſay, that they do well to contend to death with their Proteſtant enemies, for overthrowing (as they conceive) the foundations of mans Salvation. No wonder then if pious men ſeaſoned with this Opinion, deteſt ſuch men ſo farre, as to entertaine no peace, or brotherly Communion with them. Seeing therefore this is juſtly counted the principall cauſe of this long diſſention, let us a while withdraw the eyes of our mind from received opinions, and with peac-

CHAP. I.

Ionah 4. 9

CHAP 2. peaceable affections enquire concerning the Foundation, and what is Fundamentall.

CHAP. II.

Of the ſignification of theſe Words Foundation *and* Fundamentall, *which often offer themſelves in this diſcourſe.*

HE that will not erre in the knowledge of things themſelves, muſt begin from the expounding of words. For rightly *Plato*, *Whoſoever knowes the Names, will alſo know the Things.* *Foundation* therefore is a metaphoricall terme borowed from builders, and ſignifies the whole ground-work of the building placed in the bottom which upholds the ſtructure, and which being taken away, the edifice tumbles downe and is ſhattered into pieces.

In Cratylo. Ὃς ἂν τὰ ὀνόματα εἰδῇ, εἴσεται καὶ τὰ πράγματα.

Foraſmuch therefore as the Church is called the *City of God, the Houſe of the Lord*, it muſt have ſome Foundation; on which

Pſal. 122. & 47.

which whilſt it leanes, and relyes, it remaineth ſafe and ſound; from which if it giveth off and ſtarteth aſide, it preſently periſheth, and is brought to nothing. It is plaine therefore, that whilſt we ſpeake of the Church founded by God, that hath the name and nature of a *Foundation*, by which all the parts thereof are ſupported, and from which they borrow both their ſtrength and ſafety. And as in ſome great Ædifice, the ſeverall parts have not all the ſame ſtrength, & beauty, yea ſome ſomtimes, may ſeem ſomewhat more inclined to fall, which as yet ſtand, and ſtick to the foundation: So in this far ſtretched building, which we call the Houſe, and Church of God; there is great difference of particular Churches. For ſome are fairer and firmer than the reſt, becauſe better and neerer joyned to the Foundation, others, ſomewhat ruinous, and ſhaken, becauſe not ſo well faſtened to the foundation, yet all, which are not as yet plucked off from the foundation, are ſuſtained by the ſtrength, and benefit thereof, and are continued to the firmer, and fairer parts of the building. CHAP. I.

Hence

CHAP. 2. Hence it is plaine, when we ſpeak of the Churches, what a kind of thing that is, which challengeth to it ſelf the name of a Foundation. Let us ſee now, retaining ſtill the former Metaphor, what manner of things they be which we uſe to call *Fundamentall*, for this is the word that hath made ſo much work for our Divines, and hindered them in the advancing of the whole buſineſſe of the pacification.

But firſt of all, here we muſt obſerve, that a materiall Edifice, built of Wood and Stone, is founded nothing like unto a Spirituall Building, whoſe ſtructure conſiſts of Living Trees, and Stones, that is, of Men enjoying the uſe of their Reaſon and Will. For in this Quick and Lively Building, nothing either hath due conjoyning with, or receiveth any ſtrength from the *Foundation*, except it be coupled thereunto by the Act of the Reaſon, and Knowledge, and by the Act of the wil cleave faſt toit, & obey it. Thoſe things therfore are truly counted and called *Fundamentall*, which being known, Chriſtians may have a ſaving conjunction with their *Foundation*, which

which they cannot have, if the ſame things be not known, or not beleeved. In like manner if we conſider the *Will*, thoſe ought to be called practicall *Fundamentals*, by the obſervation, and doing whereof, we may remaine joyned to our *Foundation*, but may not if we diſpiſe, or neglect them. And let *the Knowledge of Chriſtians be never ſo imperfect*, yet if they know and beleeve theſe *Fundamentals*, they ſhall not be parted from the *Foundation*, for the defects of their Underſtanding. Let *the righteouſnes of Chriſtians be never ſo imperfect*, yet if they do theſe practicall Fundamentals, they ſhall not be ſeparated from the Foundation, for the defects of their *good will*. It being therefore a matter of ſuch moment with God himſelf, to be joynted and joyned to our Foundation, that to all ſuch, life, and eternal Salvation is promiſed, let us be very wary, how raſhly we cut off, either particular Churches, or private Men, from this Conjunction, and by the ſame verdict caſt them from all hope of life and happineſſe. CHAP. 2.

But becauſe beſides theſe Metaphoricall words of *Foundation* and *Fundamentall*,

CHAP. 2. *tall*, ſometimes other termes are uſed having the ſame force, and intimating alſo the ſame dependancy of the Church on another, of them alſo briefly. What therefore is called the *Foundation* of the Church, when it is compared to a Building; when it is likened to a Man, is termed the Head; when reſembled to a Tree, ſtiled the Root. It is called an Head, becauſe it maintaineth the members united unto it, ceaſing not to convey ſpirituall ſtrength, and life into them. In the ſame ſenſe, it is named a Root, becauſe it ſpouteth a vitall Sap into all the Boughs and Sprigs ingrafted in it. As therefore thoſe are counted *Fundamental* Doctrines, which are ſufficiently effectuall, and abſolutely neceſſary to joyne Chriſtians to their *Foundation*; ſo may they alſo be called Capitall, or Radicall Articles, which being known and beleeved by any Members of the Myſticall Body, they may be united to their Quickning Head, and any of the Branches may rely upon that Roote of theirs, which conveyeth Life unto them, and ſtick faſt to the ſame.

Moreover, as every thing is not fitly called

called the *Foundation*, which is usefully imployed about the building, but only that, which is so underlaid beneath the building; that without it, it cannot be supported; but may stand strongly, if coupled and conjoyned with it: So all Doctrines profitable for the furthering of edification are not properly termed *Fundamentall*, but only those which are so necessary to be known, that without them, there is no coupling of the building to the *Foundation*, with them a saving conjunction may be had, though somethings be wanting, which are requisite to the perfecting of the Knowledge of a Christian. CHAP. 2.

Lastly, let us acknowledge with the Apostle, all Scripture to be profitable for Doctrine, for Reproofe, for Correction, for Instruction of all Christians in Righteousnesse, Godlinesse and Truth; but we do not call all propositions founded in Scripture *Fundamentall* Doctrins, because the nature of the thing, and the propriety of the Metaphor doth forbid it. The folly of *Tanner* in a like case was laughed at by all, when in Conference at *Ratisbone* he feircely maintainedt, hat 2 Tim. 3. 16.

CHAP. 2. whatsoever is affirmed in the Scripture is an Article of the Christian Faith, as for example, that *Tobiah* had a Dog.

But least we should stay longer than it is meet, in handling the bare signification of words, be this setled and resolved on, that the names of *Foundation* and *Fundamentall*, agree only to those things, which in reference to what is founded on them, are of absolute necessity and power to bring unto Salvation.

I find amongst Divines in this Sense, a three-fold acception of Foundation.

1. *Personall Foundation of the Church*, and this only one, properly so called.

2. *Ministeriall Foundations of Churches*, so termed, but not in the same Propriety of Language.

3. *Doctrinall Foundations*, justly so called, as deserving that honorable stile, not by the Opinion of a few Divines, but the constant Judgment of the Catholique Church.

All the difference betwixt the Reformed

formed Churches is about the two later: yet can it not eaſily be compoſed, except we diſcourſe of all three. So much of the notion and uſe of the words: we come now to handle them ſeverally in order. CHAP. 3.

CHAP. III.

Of the only Perſonall Foundation of the Church, Chriſt Jeſus God and Man, Mediator betwixt God and Men, and of the true conjunction with him.

THE moſt wiſe God, and moſt loving towards mankind, was pleaſed to found a Church, which ſhould endure for ever, and prevaile againſt the Gates of Hell. Now ſuch a Church could not be, except it ſtood on a ſolid and eternall Foundation, which might not be forced by any ſtrength, or foundred by Engines. God therefore, thought fit to lay no other Foundation than Jeſus Chriſt, the eternall Son, of an eternal Father, whom he *ſent into the World, that every one which beleeveth on him, might not dye, but*

CHAP. 3.

have everlasting life. The prophets and Apostles witnesse with a joynt consent, Him alone to be the Personall Foundation of the Church. Hence *David* calleth Him the *corner Stone: Esaiah* termeth Him *a tryed Stone, Precious, and placed in the foundation of Zion. This is the Stone, set at nought by the Builders, which is become the Head of the Corner, neither is there Salvation in any other. Other foundation can no man lay, than that is laid, which is Jesus Christ.*

Psal. 118. 22. Esay. 28. 16. Act. 4. 11, 12. 1 Cor. 3. 11.

Now what hath been said of this one only *Foundation*, ought also to be understood of the one only Head, Husband, Root of the Church, and also of all other Metaphorical Titles, which import the same dignity of Christ, & the Churches same dependancy on him. For Christ God and man, is the only quickning and saving Head of the Church, *from whom the whole Body is fitly joyned together and compacted:* He is the only Bridegrom of the Church *who hath the Bride*, and hath espoused her to himself, that he might Eternally preserve, that is, that he may sanctifie her in this World, and present her glorious in that which is

Eph. 4. 15 16. Ioh. 3. 29. Hos. 2. 20. Eph. 5. 26.

to

to come. Laſtly, he is the heavenly root of the Church, in whom whoſoever *are rooted*, ſpring up towards Heaven and ſhall continually flouriſh in Heaven. CHAP. 3. Col. 2.7.

This Perſonall prerogative is ſo properly inveſted in Chriſt God and man, that it can agree to no other. Not to Angels, becauſe they want that conformity of Nature, which ought to be betwixt the Foundation and things founded in it, the Head and the Members joyned unto it, the Husband and Wife coupled to him in lawfull marriage. Not to a bare man, becauſe no mortall, by reaſon of the corruption and weakneſſe of humane Nature can poſſibly performe the office of a *Foundation*, Head, Spouſe, in upholding, quickening, and preſerving of the Church. Not to God himſelfe conſidered alone in the dreadfull nature of his Divine Majeſtie. For though we acknowledge God the founder of the Church, we ſtill want a Foundation, to which we need not feare to approach, draw neare, to come, and as it were to glue our ſelves. But the Majeſty of God conſidered in it ſelfe, is not only *a light not to be approached unto*, but Heb. 2. 14.

CHAP. 3. Heb. 12. 29. Isa. 33. 14. also *is a consuming fire, and what mortall man can dwell with a devouring fire?* We cannot therefore have in, or under Heaven, any other personall Foundation, by the Mediation whereof, we may be reconciled and united to God, save only Ioh. 1. 14. the Word, *Made Man, full of Grace and Truth.*

But to what purpose is this dispute about a matter so plaine, and granted of all Protestants? Namely, that it may hence appeare, that other Churches neither may, nor ought to renounce brotherly Communion with those particular Churches, which retaine a saving conjunction with this Foundation. We wonder not that the Papists, who besides Christ himself make another personall Foundation, another Head, another Husband of the Church, cut and cast off all Churches, though firmely and fastly sticking to Christ, which cleave not to the Pope of *Rome*, as to their Foundation, Head & Husband. Nor care we for their false clamours, whereby they think to affright the Churches of Christ.

If ye be founded upon the Rock of Rome *ye be living and pretious stones, if not, only*

spongy

ſpongy and hollow ones. If ye acknowledge the Pope of Rome *Head of the Churches, ye are the true and living members of the holy Catholique Church; if otherwiſe, ye are dead and rotten carkaſſes of Churches. Laſtly if ye imbrace the Pope for your Husband, ye are chaſt and true-borne Churches; if otherwiſe, ye are adulterous and to be accurſed to the pit of Hell,* So the Romaniſts. We can patiently take theſe taunts and wrongs from their hands, who dreame that our Churches are rent from the true Foundation, becauſe they refuſe to joyne with a falſe. But verily if any Proteſtant Church, which dares not deny, but that another is built on Chriſt, ſhould dare notwithſtanding to cut the ſame off, as a rotten member, and caſt it off from all brotherly Communion; this were to offer an affront to Chriſt himſelfe, and to do an injury to the Brethren, both of us and Chriſt. CHAP. 3.

That therefore we may know, with what Churches it is meet for us to retaine Brotherly Communion, we ought to know what Churches are to be accounted to have and to hold true and ſaving

CHAP. 3. ving Union with this their Foundation; We deny not, but that amongſt the Churches which cleave to this only Foundation, ſome may be faſtened firmer and nearer than others, amongſt the Churches quickened by this Head and Root; ſome may draw more plentifull ſenſe and ſap than others: but we ought not, becauſe of the ſeverall degrees of Knowledge and Grace, to ſeparate our ſelves from Brotherly Communion with thoſe whom we may, and ought to hope, as yet to remaine conjoyned with their ſaving Foundation.

As touching ſingle Perſons, God alone who ſearcheth the Heart, can know who have an inward, ſpirituall and lively conjunction with this ſaving Foundation. But concerning whole Churches, (ſo far as it is lawfull for men to know and judge) whether or no they be ſavingly coupled to the Foundation, it may be judged and determined by the works, which can and uſe dayly to be exerciſed by them. For thoſe Churches, wherin thoſe Acts are performed, whereby men may be united to Chriſt, remaine in him, and by him be brought to eternall life,

none

none can affirme, or will imagine that such are estranged or pluckt asunder, from this the only Foundation of mans Salvation.

That we may now begin from Infants. In all Reformed Churches, Baptisme is administred in the Name of the most holy Trinity, by benefit wherof such are grafted into Christ, and rightly coupled to this their Foundation. For as for these Infants who cannot by any Act of their own, apply themselves to the Foundation, the holy Spirit vouchsafeth by the Laver of Regeneration, to frame, & apply the Foundation to them. But of those who are capable of Reason, and can use the Freedome of their own will, 'tis expected and required from them, that they bring divers Acts, both of their Understanding, and Will to the making and keeping of their due Union with Christ. Amongst which these foure are accounted the Principall, to which all others may easily bee reduced.

First, on the part of the Understanding, there is required an Act of knowing all those things concerning God, and Christ,

Chap. 3. Christ, without which no saving Union can be established betwixt us, and Christ, nor free Reconciliation betwixt us, and God the Father. To which purpose those words of our Saviour seem to tend, *This is eternall Life, that they might know thee the only true God, and Jesus Christ whom thou hast sent.* If there be any Congregations of men, which as yet have not attained to this measure of saving Knowledge, we confesse such to *be alienated from the life of God, through the Ignorance that is in them, and that because of the blindnesse of their hearts,* as we are taught by the Apostle. But there is none of the Protestant Churches blinded with such dark Ignorance, but that the Christians therein may know God and Christ so far as is sufficient to Salvation, if they assent to the Truth Preached amongst them.

Ioh. 17. 3.

Ephe. 4. 18. & 2. 12 13.

Secondly, besides this speculative Knowledge of God and Christ, there is also required an Act of beleeving, that is, Practically with Assurance to rely on Christ being knowne. We grant therefore, that those Churches, or Companies of men, met in one body of a Congre-

gregation, however they may put on, and pretend the Name of Chriſtian, yet to have no entercourſe, nor ſociety with Chriſt the Foundation, amongſt whom, Chriſt is not ſo preached, nor acknowledged, that men may rely on him with a lively and juſtifying Faith. Such are thoſe, which diſſolve the Hypoſtaticall Union of two Natures in Chriſt the Mediatour, without which we can neither have nor hope for a ſaving conjunction with Chriſt, and God the Father. But in all the Reformed Churches, Chriſt, God and Man, is ſo Preached, that there is no doubt to be made, but numberleſſe ſoules embrace him, with a true, lively, and juſtifying Faith. They are therfore, and do remaine conjoyned to this Foundation, under that very formall conception, wherein Chriſt the Foundation of mans Salvation may bee conjoyned to men, to conferre Grace, and Life upon them. CHAP. 3.

Thirdly, on the part of the Will, it is required of all that would not be parted from this their Foundation, that they practiſe a dayly exerciſe of Repentance, without which it muſt needes come to paſſe

CHAP. 3. passe that our dayly sins must divide, and separate us from God and Christ, to our eternall destruction. On the other side, where this constant practice of Repentance comes betwixt, we remaine founded in Christ, reconciled to God, and ordained to happinesse. Wherefore in what Church soever the Gospell is so preached, and the Foundation of mans Salvation is so setled and established, that it is to be hoped that Christians taught by it, and living in it, by beleeving, and repenting, may obtaine forgivenesse of their sins and everlasting life: we ought to pronounce, and conceive of that Church, that it is truly conjoyned, and remaines firmly coupled to Christ, the Author, Fountaine, and Foundation of Grace and Salvation.

Fourthly, besides this Practice of Repentance, that this our conjunction with the foundation may be the more sure and evident, the unfeigned desire, and endeavour of Obedience, and a new Life, flowing from Faith and Love of Christ, is required. If the Act of Obeying be wanting, there wants the Act of Beleeving, and Loving, there wants all hope

hope of conjoyning ſuch with Chriſt. For what Chriſt ſaid, *If you love mee keep my Commandements*, was all one as if he had ſaid, If you be conjoyned to me, keep my Commandements: Becauſe, *In Chriſt neither Circumciſion availeth any thing, nor Uncircumciſion, but Faith which worketh by Love.* What Churches then ſoever of the Proteſtants ſtand in this condition, that men in them are enlightned to know God, and Chriſt, are furthered to beleeve in him, are turned away from their ſins by the Act of Repentance, are made ſubject to God and his Commandements, by the act of Loving and Obeying him: No doubt is to be made, but that theſe Churches remaine firmely faſtned to their ſaving Foundation. Therefore this ſaving and undoubted Union of them with Chriſt, ought to bring a Tye and a Band of no meane Conſequence, to the binding of the Affections of all Reformed Churches together.

CHAP. 3.

Ioh. 14. 15

Gal. 6. 15. and 5. 6.

CHAP.

CHAP. IV.

CHAP. IV.

Of certaine Foundations, which uſe to be called Miniſteriall, and of their Office and Power.

ALTHOUGH We acknowledge our Lord and Saviour Jeſus Chriſt, the only perſonall Foundation of his Church, yet do we not deny, but that the name Foundation, is in a different ſenſe aſcribed to others. To whom, in what reſpect, this high Title is given, and what Power and Command they have, who are thus intitled, it muſt be afterwards enquired into.

The name therefore of Foundation is ſometimes lent to others, but then always in a leſſened and reſtrained acception. For they are called Foundations in no other right, than becauſe the perſonall Foundation is layd by their Miniſtery, through the preaching of the Goſpell, and by the continuation of that preaching always kept in the Church.

Amongſt theſe Miniſteriall Foundations the Prophets and Apoſtles poſſeſſe the

the prime place. Hence the wall of the Heavenly Jeruſalem is ſaid to have *twelve Foundations, and in them the names of the twelve Apoſtles of the Lambe.* Alſo Chriſtians are ſaid to *be built upon the Foundation of the Apoſtles and Prophets.* In this ſenſe *Peter* and *Paul* and all the Apoſtles were Miniſteriall Foundations, becauſe all they as wiſe Maſter-builders beſtowed their excellent paines in laying that only Foundation, of which we ſpake before. Wherefore when the Prophets, and Apoſtles are adorned with this honorable Title, it is rather to be referred to their ſaving Doctrin concerning Chriſt, than to their own particular Perſons. The power of theſe was far greater than that of their ſucceeding Miniſters, becauſe they were ſo enlightned, and governed by the holy Spirit, that they could not at all erre, either in Preaching, or Writing. Therefore we acknowledge their Doctrine, as the Doctrine of God and Chriſt, certaine, infallible, and wholly Divine, with *Tertullian*, that ſaith, *There is no Divine Word but of God alone. Which Word was thundred both by the Prophets, by the Apoſtles, by Chriſt himſelfe.* In that his booke of the Soule.

CHAP. 4.

Rev. 21. 14.

Eph. 2. 20.

CHAP. 4.

But the Papiſts to theſe Miniſteriall Foundations, endeavour to joyne another, in words calling it a Second, and ſubſervient, but in very deed making it a Principall, and plainly Divine one. This honour the Jeſuites thinke fit to be conferred on the Pope alone, whom they ſo appoint to be the Second Foundation of the Catholike Church, that in the meane time they maintaine him to be the only Foundation of the Church next unto Chriſt. But there is no need to ſpeake much of this fading foundation, and palſy-ſhaking head; the Scriptures being ſilent of any ſuch ſole Miniſteriall foundation, as the Papiſts do faine. Beſides all Proteſtant Churches long ſince have caſt this filthy Idoll of a ſecondary head and foundation with others of the like nature to the Moles and Bats, as fit for ſo blind companions. We owne no power placed in this ſecondary foundation of the Papiſts, to ſubject the Faith of Chriſtians unto it, counting thoſe little better than mad, when they write and maintaine, *That the power and infallibility of the Pope of Rome, is the ſumme of Chriſtian Religion, and his judgment is*

Bellar. præfat. in lib. de Rom. Pont.

to

to bee accounted the ſquare and Rule of Faith. CHAP. 4.

But leaving the Pope of *Rome*, lets come to the Catholique Church, which on a farre better title might challenge to her ſelfe the name of Miniſteriall Foundation, becauſe the Faith of every one may ſeeme in ſome ſort to rely upon her. For in this even to the end of the World that Doctrine ſhall bee kept and preached, to which thoſe Chriſtians which afford beliefe and obedience, are rightly joyned to their foundation, and in it ſhall obtaine eternall Life. To this purpoſe that of *Paul* to *Timothy*, is often alleadged, where he calleth the Church, the *Pillar and Ground of Truth.* 1 Tim. 3. 15. Neither may we doubt, but that in this Holy Catholique Church, (which wee beleeve in the Creed) the truth of the Goſpell ever hath and ever will be preſerved, ſo farre forth, as it ſhall ſuffice for the Salvation of thoſe that beleeve it. Therefore to know what hath been beleeved, received, and publiſhed of all Chriſtian Churches, always and every where, is to know all thoſe things which are ſufficient for the obtaining

CHAP. 4 of Salvation in Chriſt, the Foundation thereof. But this Catholique Church ſcattered over all the world, is preſented, rather to our mind, than outward ſenſes. Wherefore when we deſire to heare the voyce of the Catholique Church, wee are forced to fly to the Church, which they call Repreſentative; that is to ſay, to a Generall Councell. Of which Repreſentative Image of the Catholique Church, and of the Miniſteriall power therof we will briefly diſcourſe.

That this Repreſentative Church did excellently diſcharge the Office of a Miniſteriall Foundation in Oecumenicall Synods, is witneſſed by thoſe foure Councils of *Nice*, *Conſtantinople*, *Epheſus* and *Chalcedon*: In which the Divinity of Chriſt, againſt *Arius*, of the holy Ghoſt, againſt *Macedonius*, the Union of two Natures in Chriſt, againſt *Neſtorius*, the diſtinction of two Natures, againſt *Eutyches*, were declared, defended, and eſtabliſhed. In theſe and the like Councils, thoſe Doctrines of the Chriſtian Faith, which were there in common handled and diſcuſſed, becauſe therein

therein all that professed Christianity, were represented, are therefore with great reverence to bee received. For it ever belongeth to the Office and lawfull power of this Representative Church, to divide and distinguish Fundamentall Doctrines of the Christian Faith, from those which were not fundamentall, provided alwayes that they passed not the bounds set by the Apostles and Primitive Church, to multiply or diminish the Number of these Fundamentals. For it is credible (what *Aquinas* observed) that the Apostles and others which were nearer to Christ, had a fuller Knowledge of the mysteries of the Faith, than we that are further off, which *Cajetan* in the same place confesseth to be most true. For however that the Apostles, and the Fathers of the Primitive Church, were not much given to controversall Divinity, and disputing about Questions, yet were they of all most skilfull, in saving, necessary, and Fundamentall Divinity.

2a. 2æ Qu. 1. Art. 7. Resp. ad 4.

Moreover, after this Representative Church had once published her resolution founded in Gods Word, of Funda-

CHAP. 4. mentall Articles, which were ſimply neceſſary to the Salvation of Chriſtians, the care and charge alſo lay upon her to defend, fence and fortifie thoſe Articles, againſt all fraud, and force of Heretiques. For it is the wont of Heretiques, to undermine the very Foundation of Chriſtian Religion, whilſt they retaine the words, but deny the matter of the Articles. Thus the *Arians*, in words confeſſed Chriſt to be the Son of God, but they hatcht a Monſter in their hearts, when they would not acknowledge him to be coeſſentiall to the Father. Hee is but mocked with a Title, to whom the thing ſignified by that Title is denyed.

It was lawfull therefore for the Repreſentative Church (that is for the generall Councell) for the better declaring of the true meaning of an Article, to frame and fit a new (but apt) terme, and to compell Chriſtians to confeſſe Chriſts Divinity under this forme of words, *Chriſt is Coeſſentiall with God the Father. For to be God*, and *to be the Son of God*, though not in ſound, in ſenſe are the ſame as *to be coeſſentiall with God.*

Laſtly,

CHAP. 4.

Laſtly, we do not ſtraiten and confine the power of an Oecumenicall Synod, or repreſentative Church, only to the declaring and defending of Fundamentall Articles, ſuch whereof an explicite and cleare unfolded Faith muſt be had to Salvation; but wee confeſſe the ſame alſo doth extend to any true doctrines, and profitable for the edification of mens Soules. Yea we conceive this definitive ſentence of the Church to bee ſo armed with the ſharp edged ſword of Excommunication, that they may be ſeparated from the outward Communion of the Catholique Church, which dare ſtubbornly oppoſe their private opinions againſt her determinations. Notwithſtanding if that wherein they do erre, be not of the Fundamentall, and abſolutely neceſſary Doctrins, we ought not to deſpaire, but that ſome who juſtly are cut off from the outward Communiõ of the Church, (God in his mercy pardoning their errors, ariſing from the weakneſſe of their Underſtanding) may ſtill retain an Inward and ſaving Communion with Jeſus Chriſt, their Foundation. *For the outward Excommunication, is not a cer-*

CHAP. 4.

Tom. 1. in disp. pag. 374.

taine, or infallible ſigne of the inward Excommunication, as rightly *Luther*.

What we have ſaid of the Power of a Generall Councill, we deſire ſhould alſo be underſtood of any lawfull and free Councill, rightly repreſenting the Catholique Church; not of thoſe Councils which are meere Vaſſals to the Pope of *Rome*, and repreſent the Catholique Church in the ſame manner as an Ape doth a Man.

But becauſe it is altogether impoſſible to call the Catholique Church into a Councill repreſenting the whole body, by reaſon of the Popes Tyranny, and other hinderances; let us come to explaine what power particular Churches have in this matter.

If therefore the name of Miniſteriall Foundation doth agree to the Repreſentative Church, or Generall Councill; for the Miniſteriall power it hath in publiſhing, explaining, and defending that Doctrine which joyneth Chriſtians to their ſaving foundation, it agreeth alſo in its kind, and degree to every particular Church, ſuppoſe the *Engliſh*, *French*, *Dutch*, and others, which take their de-

NO-

nomination from divers Countries. For what the Catholike Church assembled in a Council, may, and ought to do towards the founding of all Christians in the saving Truth of the Gospell; that every Particular and Provinciall Church may and ought to do to those that are under it. CHAP. 4.

From this Office, the Church of *Ephesus*, wherof *Timothy* was President, is called *the pillar and ground of Truth*, because it is the duty of every Church to defend and maintaine the Truth (preached by the Apostles to the World) commending, and explaining the same to the people, and to unsheath, and draw the Sword of Ecclesiasticall censures against forgers and Heretiques.

But least every particular Church should advance her power and authority, even to match, and equall it with the Catholike Church in a Generall Council, we must marke and observe, first, that the particular Doctours of particular Churches met in a Synod, only represent their own, and not forraigne Churches; and therefore to have no power of prescribing to others, what they must beleeve,

or

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or refuſe; much leſſe to cut them off from the Brotherly Communion which they hold with the Catholique Church, who either out of conſcience, or ignorance cannot aſſent to their Decrees and Determinations. For an Equall hath no power over him, which is his Equall. Herein the moderation of *Cyprian* is commended, who held communion with thoſe Churches, whom he conceived to live in a grievous errour. The African Churches are commended, for their not condemning of any, nor removing them from the right of communion, but continuing in fellowſhip with thoſe Churches, which were of a different opinion, and would not reſt and rely on their judgement. For no particular Church ought ſo far to tender her own honor, as thereby to envy, prejudice, or dammage the unity of other Churches.

Apud Auguſt. de Bapt. cont. Donat. lib. 2. cap. ult. Idem ſuper geſtis cum Emerit. Serm.

Secondly, we muſt obſerve, that particular Churches (for inſtance, thoſe of *Saxony* and *Switzerland*) may and ought to commend the Summe of the Doctrin of the Goſpell, which they profeſſe, to ſuch as are ſubject to their Miniſtery, which

which abridgement of Doctrine, compiled and digeſted into Articles, we uſe to call the Confeſſion of the Churches, or Articles of Religion. But a ſpeciall care muſt be had, that in the framing of theſe Articles, we inſert not into them, any thing that is ſubtile, ſuperfluous, and litigious. For it is not the part of wiſe Doctors, to ſtuffe thoſe things, which ſhould further Peace, and the Edification of Soules, with that which may trouble the Learned, help the Unlearned little or nothing to Salvation. For what is this elſe, than to miniſter to the Learned matter of ſtriffe, and to thruſt on the unlearned, Wind for Milk, and Stones for Bread. CHAP. 4.

We ought alſo to have ſome reſpect of neighbouring Churches, in theſe our Confeſſions, which wee ſet forth, and not to affect in our Articles, to expoſe to the view of all that, whence occaſion of wrangling may bee given to our neighbour Proteſtant Churches, and matter of rejoycing afforded to the Papiſts. Theſe inconveniencies might eaſily bee avoyded, if it would once enter into the hearts of Divines, to ſever hard and obſcure

CHAP. 4

ſcure Controverſies, from the publike Confeſſions of the Church, and confine them to private exerciſes in the Schooles. For whilſt we place and proclaime our Controverſies *in the light*, and as it were *on the houſe top*, of our publique Confeſſions, wee ſhew abroad the nakedneſſe of the Reformed Churches, which it was farre better, going backward with our faces, wee ſhould deſire to cover.

Mat. 10. 27.

Laſtly, when theſe Confeſſions are ordered in this manner, it is lawfull and uſefull for every particular Church, to exerciſe that Juriſdiction over their owne people, which in no caſe, they ought or can uſurpe over the ſubjects of another Church. For if their own oppoſe the received Doctrine of their Church, eſtabliſhed by publique conſent, they may (both for the errors they ſcatter, and for the diſturbance they cauſe in the Church) put them aſide from the Communion of their Church, ſo long till they leave off to infect others, and trouble the Church with their errours. But as ſoon as they repent of their errors, they are to be received againe into the

the Bosome of their Mother. Thus may they deale with their own. But when they are to meddle with Churches, not at all subordinate unto them, they may hold Divine concord, and keepe Gods Peace with those, which think and teach otherwise than themselves, as we may see it in *Cyprian*. CHAP. 4.

Epist. 72. ad Stephanum, & 73 ad Julianum.

It will not be from the matter, after this our discourse of Particular Churches, to adde something concerning some famous and eminent Doctors in the same. For private Doctors, are also in their distance, to be accounted Ministeriall foundations, who in the maintaining, expounding, defending, preaching, or writing the Truth of the Gospell, have imployed their commendable paines. And here amongst the principall Doctours of the Reformed Churches, wee reckon those Worthyes, *Luther* and *Philip Melanchthon*, not fearing to joyne unto them *Bucer*, *Calvine*, *Martyr*, and others; whom we need not to name. But of all these, though exellent Divines of our Age, we ought so to esteeme, as accounting them Stars, but not Deities in our Churches, nor do we reverence them, as the

CHAP. 4. the Prophets, and Apoſtles inſpired by God, but value them as godly Men, worthily learned, and raiſed up by God for the generall good of the Church, withall confeſſing them to bee but ordinary Miniſters, and ſubject to their miſtakes.

Beſides, we muſt beware that we do not ſuffer the Churches themſelves, to be ſirnamed by Epithets from theſe famous Men. For *to put off the Name of Chriſt, and to put on, and weare humane and outward names, is far from Chriſtians, and moſt times is the fuell of endleſſe diſſention.* That therefore of *Nazianzens* ought wonderfully to pleaſe all prudent and pious Chriſtians. *I reverence Peter, yet Will I not be called a Petrian; I honour Paul, yet Will I not be called a Paulian.* If private Chriſtians can not take this in good part, how much leſſe is it fitting to nickname a whole Church from a ſingle man?

Lactan. Inſtit. lib. 4. cap. 30.

Orat. 30.

Laſt of all, I may adde this concerning private Doctors. It is a moſt injurious thing, that a whole Church ſhould be indited guilty of the errors of that Doctor, whatſoever hee bee, which hath or doth uſe

uſe his Miniſtery therein, unleſſe it doth appeare, that that Church by their publique aſſent doth approve and maintain his errors. But where is there one of an hundred amongſt common Chriſtians, who ſo ſearches the books of their Doctors, that he giveth his conſent to all their Opinions? Yea, where is there one amongſt thoſe Doctours themſelves, which doth not from his whole heart abhorre ſuch errors, when his adverſaries charge him with them? Laſtly, where is there one to be found amongſt the Learned in any Church, who hath ſo ſworne to defend the words of *Luther*, or *Calvin*, or any other writer, but that he thinks it lawfull to depart from them, where they depart from the Truth? Now ſeeing it is manifeſt theſe things are ſo, if theſe which wee call Miniſteriall Fundamentals, ſometime in ſome things do ſhake, or ſtagger, we muſt not pin their Perſonall errors upon the whole Church. For *the Church properly ſo called, doth not allow whatſoever ill Doctours mingled in the Church do allow*, as rightly *Melanchthon*, to which we adde, neither every thing which good Doctors have taught ill.

Apud Luth. Tom. 1. diſp. de Author. Eccleſ. pag. 439. B.

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CHAP. V.

Of the Doctrinall Foundations of the Christian Faith in Generall, and how farre they are to bee beleeved under the neceſſity of Salvation.

THE Doctrine of the Holy Scripture contained in the Books of the Prophets, Evangeliſts, and Apoſtles, is that Foundation, on which alone the Faith of Chriſtians may ſafely rely, becauſe of the moſt certaine authority of God revealing it. Nor muſt we give eare to the Papiſts when they object: *Whence know you thoſe Books to have been given to mankind by the Spirit of the moſt true God? If God as yet hath not perſwaded me in this point, he hath not as yet perſwaded me that I am a Chriſtian: For the will of God hath commended the Scriptures unto us, to be the Foundation and Pillar of our Faith.* If the Romaniſts will give no credence, neither to *Auguſtine* nor *Irenæus*, they ought notwithſtanding undoubtedly to beleeve *Peter*, who calleth the voyce of the Scriptures, *a voyce more ſure than that*

Auguſtin. Confeſ. lib. 6. cap. 5.
Irenæus. li. 3 cap. 1.

2 Pet. 1. 19 20, 21.

Which

which came down from Heaven, and not brought by the will of man, but holy men of God ſpake it, as they were moved by the holy Ghoſt. Therefore the holy Scripture ſo propoundeth the foundations of our Faith, and faſtens the Rule of our Doctrine, that the Faith of Chriſtians only truſteth and repoſeth it ſelfe on thoſe Revelations, which are contained in the canonicall Books. I will ſay nothing againſt that fantaſtick imaginary Doctrinall foundation, which the Papiſts triflingly defēd, to be in a word not written, and couched in the privy cabinet of the Popes breaſt; becauſe I conceive ſo profane and groſſe an error, in a matter of ſo great moment, amongſt wel inſtructed Chriſtians is not worthy of a confutation. He that ſeeks for the Doctrine of Salvation, and Eternall Life out of the Scriptures, ſhall find it no ſooner than if hee looked for the Tree of Knowledge and Life out of Paradiſe. CHAP. 5.

But although wee ſtraitly maintain that no fundamentall Doctrine of Faith, is to bee ſought for out of the Bookes of the Old and New Teſtament; yet wee do not defend that all things contained

CHAP. 5. in theſe books are fundamentall points, ſo neceſſary to be known and beleeved, that if any of theſe be unknown, or denyed of any, we ſhould preſently adjudge them to have falne off from the foundation of Salvation. Many things in the Books of both Teſtaments are Hiſtoricall, ſome things are dogmaticall, which are truly affirmed, and profitably placed there, and yet are accounted not to come into the Number of Fundamentall points. Numberleſſe things there are, which by true & firme conſequence may be deduced out of the Scriptures, and yet mount not up to this high pitch of honour. Therefore thoſe things only are to be ſet apart, and owned for Fundamentals, without the plaine, and explicite Knowledge whereof, none can be ſaved; & in which, as well Negative infidelity, not at all to know them, as poſitive infidelity, to refuſe to beleeve them doth condemn. Now ſuch are all thoſe things without wch we can neither ſavingly beleeve in Chriſt, nor rightly call upon God in Chriſt, and worſhip him to the obtaining of eternall Life; In a word, without which Chriſtians can neither have pious affections towards God, nor exerciſe the Religious Acts of

Faith, Hope, and Charity, being abſolutly neceſſary to Salvation. CHAP. 5.

Theſe two things beene yeelded, and granted, that our Faith is to truſt on the Scriptures alone, and that all, & every one of thoſe things which may be ſeen in the large proſpect of the Scriptures, are not to bee ranked with Fundamentals; this is to be added in the third place, that our Faith is ſo ſubject, and tyed to the whole word of God, that every one is bound to embrace every Truth which hee ſees revealed in the holy Scriptures, or duly derived from them. For although, out of the nature or matter of a Propoſition we are not bound and obliged to beleeve, and know it, under the perill of loſſe of Eternall Life: Yet notwithſtanding becauſe of the authority of the revealer, ſo oft as it ſhall appeare unto us, that ſuch a propoſition is revealed in Scripture, we are bound not to refuſe it. For whatſoever he ſhould pretend on the contrary, who at his pleaſure ſhall trample on a propoſition which he underſtands to bee founded on the Scripture; he is to be accounted one that gives not that beleefe which he ought to any propoſition. For

CHAP. 5. Inſtance ſake: That Chriſt is God and Man, is a plaine Fundamentall Article, which if not at all beleeved, we can neither beleeve in Chriſt himſelfe, nor ſo worſhip God, as to be reſtored into his favour, and admitted into his Kingdom: But many things are expreſly mentioned in Scripture of this Chriſt himſelfe Incarnated, which are not Fundamentall; alſo many things may bee deduced from this Fundamentall Article, *Chriſt is God and Man*, which are not to be reckoned as Fundamentals. If notwithſtanding they be perceived, and underſtood to bee placed in, or duly deduced from the Scriptures, hee contemnes God ſpeaking in the Scriptures, who beleeves not ſuch Propoſitions. But as often as it ſhall happen, not out of the perverſneſſe of the Will, but weakneſſe of the Judgement, that he, being deceived with an Imagination, that Truth and Piety are on his ſide, ſhall affirme or deny any thing repugnant to the Scriptures, even in thoſe his Tenets, which thorough his Ignorance are not Catholique, his heart and mind notwithſtanding is Catholique, becauſe it is prepared for amendment on better

Aug lib 4. ad Vinc. Vict. cap. ult.

better information. Of ſuch therefore we may rightly ſay, that they have their Senſes not ſo well exerciſed in heavenly matters, that they are weak and children in Faith, that they are not to be taken along with us to doubtfull Diſputes, but we cannot truly call them, forraigners eſtranged from Chriſt, Apoſtates from the Faith, & ſuch as are to be ſeparated from Brotherly Communion with the Godly. CHAP. 5. Heb. 5. 14 Rom. 14. 1

However therefore let it be taken for granted, that the Romiſh Prelats do not deny any Fundamentall point, truly and properly ſo called: hence notwithſtanding it appeares, that they both hurt the Unity of the Catholique Faith, and hinder the Union of the Catholike Church. For what Church ſoever, ſhall patch their own uncertain opinions to the fundamentall Articles of the Chriſtian Faith muſt needs miſhape and deforme the body of the Catholique Faith, by joyning to it ſo many members, both uſeles and monſtruous. But as for thoſe which uſe the ſame, and inforce them on other Churches to be beleeved, under the neceſſity of Salvation, it manifeſtly appeares, that they alone are guilty of the

CHAP. 5. rents in the Catholique Church. Herein the pride of the Romiſh Church, ſwels ſo big, that it leaves no room to receive the Truth: but I hope that all Proteſtant Churches, will at length conſent in this, to renew the Brotherly Communion betwixt them, and not to thruſt their private opinions on others. That attempt of the Papiſts, to ſhut out all from the Catholique Church, and eternall Salvation, which in all things give not their aſſent to the Creed of *Trent*, ever ſeemed to me ſo deſperate and foule, that all the water of the Ocean powred upon *Rome*, can not waſh away the ſtain therof.

Wee deſire that all which wee have ſpoken be underſtood, of caſting them off from Brotherly Communion, who either out of obſtinacy or ignorance, contradict the Scriptures, in any Principle of Catholique Faith, which not at all being known, we can neither have Union with Chriſt, nor Adoption by him into the Son of God; which, not at all being beleeved, we can neither rightly perform Gods worſhip, nor from him obtaine Eternall Salvation. Such things are neither denied, nor unknown of any, which chal-

challenge to themſelves the name of Chriſtians, ſave only thoſe, *in whom the God of this world hath blinded their mind, leſt the light of the glorious Goſpel of Chriſt ſhould ſhine unto them.* CHAP. 5. 2 Cor. 4. 3, 4.

Moreover, neither are the things which we have ſaid ſo to be taken, as if thereby leave and liberty were given to Chriſtian people, to ſet up their reſt in fundamentals, and to go no further in ſearching the Scriptures, as if it were lawfull to ſleight any Doctrine, which we confeſſe not to be fundamentall. Yea *all Scripture given by Inſpiration of God, is profitable for Doctrine, for reproofe, for correction, for inſtruction in righteouſnes.* 2 Tim. 3. 16. We muſt therefore endeavour, *that the Word of God may dwell in us plentifully in all wiſdome, that we go on to perfection,* Col. 3. 16 and not always make our abode only in Fundamentals. In the words of Saint *Auguſtine*, wee thus call upon all Chriſtians: *Let every one of you gaine to himſelfe as much Knowledge of Faith as he can; greater if he deſires more, leſſe if leſſe, yet ſo that he gives not off from his journey, till he attaine unto perfection.* Epiſt. 222.

Laſt of all, I would not have theſe

CHAP 5. things which are ſpoken in generall of the doctrinall foundations of the Chriſtian Faith to be ſo underſtood, as if this care and duty did not lye upon Doctors, and Paſtors to inſtruct their people in every Doctrine of the Scripture, wherby they may bee furthered, and edifyed in Faith and Piety: but that principally they urge and inculcate theſe Fundamentals, as of principall moment to Salvation. This was the judgement of *Luther* in his Preface to the greater *Catechiſme*, where he willingly confeſſeth himſelfe to be a *Scholar of the Catechiſme*. Surely great is the unhappineſſe of Chriſtian people, where by reaſon of the noyſe, and over much heat of controverſies, they have ſcarce leave or leaſure to heare, or thinke of the Fundamentall, and ſaving Doctrin of the Scriptures, and not at all to doe thoſe deeds moſt neceſſarily required by Gods Commandements.

Tom. 5. p. 645.

Now as concerning forreigne Churches, I deny not, but that other Churches may, and ought to confute their errors, although they contradict not the Foundations of the Chriſtian Faith. But *let their Errours be confuted, and not the Par-*

Nazian. orat. in S. Epiph.

Parties erring be traduced, let the matter be handled by Arguments, not by Outcries, by Reaſons, not by Railing; nor let them contend about Words, when the divers ſound of Syllables may be brought to Spell, and make up the ſame Senſe. To ſhut up all in a word, we muſt ſo diſpute of all Points not Fundamentall with the Doctours of other Churches, that wee keep and preſerve our own people ſafe and ſound from their Errours, and not that wee may render the others odious, branding them for obstinate Heretiques. Seeing it is eaſie to call any man an Heretique, but not ſo eaſie to compriſe in a certaine regular Definition what makes an Heretique: Yea (if we beleeve *Auguſtine*) it is a matter of very great difficulty.

CHAP.

CHAP. 6.

CHAP. VI.

Of the notes and markes whereby we may know that any Point is not Fundamentall.

WEE have ſhowne already that Fundamentall points have this character plainly printed upon them, that without the knowledge of them, neither Salvation of Chriſtians, nor the Worſhip of God can conſiſt. Now let us adde ſome other ſignes and tokens, out of which we may ſafely ſet down, that any point is not Fundamentall, although ſome urge, and enforce it for Fundamentall, and they eſpecially, who have long laboured, and ſweat ſoundly in the maintaining of it.

Firſt therefore, that is not Fundamentall, which was never clearely revealed from the beginning, by the Prophets, and Apoſtles inſpired from Heaven, to Chriſtian people, and to Chriſtian Churches, founded by them through the whole World. For they had not been pure *from the bloud of them all, if they had ſhunned*

ſhunned to declare all the Counſell of God to all; ſo far forth as it was neceſſary to the procuring the Salvation of all by Faith in Chriſt Jeſus. And the ſaving Truth in ſuch neceſſary, and fundamentall things was ſo revealed by the Apoſtles, that all might behold it. *Go ye into all the world and preach the Goſpell to every creature*: For it is *the power of God unto Salvation to every one that beleeveth. We preach Chriſt, warning every man and teaching every man in all wiſdome, that we may preſent every man perfect in Chriſt Jeſus.* What therefore in the time of the Apoſtles was not declared to all, that cannot in our Age begin to bee Fundamentall. Yea, neither the Papiſts themſelves dare deny this, although they arrogate to the Pope of Rome, and Romiſh Church more power, than is meet, over the Articles of the Chriſtian Faith. For *Canus* ſet all thoſe things apart from the Doctrines of the Catholique Faith, which were not univerſally preached by the Apoſtles. How much more then, ought they to be ſevered from the Fundamentals? The ſame Author alloweth that ſome propoſitions may bee called *Truths*

CHAP. 6.

Mark. 16. 15.

Rom. 1.16

Col. 1.28.

Lib. 4. cap. ult. pag. 145. 146.

Lib. 12. c. 10. *p.* 391.

CHAP 6. *Truths of the Christian Doctrine*, which he thinks not worthy to be called *Truths of the Catholique Faith*. For this name he counts peculiarly to belong to those Doctrines which so nearly concerne the Faith, that by removing them Faith it selfe is taken away. And *Corduba* to the same purpose saith, *It is no Catholique Truth, nor is the contrary opinion Heresie, unlesse such a Truth be revealed, and generally propounded to all, to be necessarily beleeved.* Last of all, *Bellarmine* himselfe grants us, *That those things, which are absolutely necessary for all to Salvation, were preached unto all by the Apostles themselves.* Let this therefore bee the first signe, of a Doctrine not Fundamentall, that it hath not beene delivered by the Apostles to all, publiquely, generally and plainely.

Lib 1. quæst. 37. p. 148.

Lib 4. de Verbo Dei, cap. 11.

Secondly, that is no Fundamentall Point, which was never admitted and held for such in the Primitive Church, succeeding the Apostles, and never recommended to all, by generall consent of the Catholique Church. For if any will maintaine, that the Catholique Church did ever refuse, or was ignorant of

of any Fundamentall Doctrine, he muſt by the ſame reaſon maintaine, that the whole Church was ſevered from her Foundation, which no man, well in his wits, will ever ſuffer to enter into his Thoughts. It was well obſerved by the right Reverend Arch-biſhop of *Armach*, a man of ſingular Piety, and ſtored with the commendation for Learning in all kinds. *That if at this day, wee ſhould put by the points, wherein Chriſtians differ one from another, and gather into one body the reſt of the Articles wherein they generally agree:* (which worſhip Chriſt God and Man, and acknowledge him for their Saviour) *We ſhould find that in thoſe propoſitions, which without all Controverſie are Univerſally received in the Chriſtian World, ſo much truth is contained, as being joyned with holy Obedience, may be ſufficient to bring a man unto everlaſting Salvation.* Which plainely evinceth that theſe things alone of the common Faith, are thoſe, which rightly are called Fundamentall: but as for thoſe points, which we ſo dearely priſe, and for love of them claſh the Proteſtant Churches together, becauſe of the right of

CHAP. 6.

Vſher Sermon before the King, pag. 43.

CHAP. 6.

of neare alliance which they have with the Fundamentals, they may ſometimes be ranked amongſt true and profitable Doctrines, but may not be accounted abſolutely neceſſary, or Fundamentall.

Thirdly, it is not a Fundamentall maxime of the Chriſtian Religion, which is ſo handled or propounded, that to conceive the truth thereof, and to apprehend it with Faith, we ſtand in need of the Wit, and cunning of Logicians, and of the abſtracted and abſtruſe ſpeculation of Metaphyſitians. *For nothing were more unjuſt, than the Chriſtian Faith, if it ſhould only fit and belong to thoſe, who are Learned and Skilfull in theſe Arts.* Nothing is more uſuall amongſt Learned Men, than in their minds and conceits, to abſtract the manner of things, from the things themſelves; nothing more common, than to propound the ſame ſingle numericall thing, to be conſidered under ſeverall formall differences, and to reare and raiſe theſe touring ſpeculations, on the plaine Doctrines of the Chriſtian Faith. If any ſuch matter were Fundamentall, or neceſſary to be knowne to Salvation; there were no hope of the

Nazian. Orat. 21.

Salva-

Salvation of all unlearned People. But we defend with *Auguſtine*, *that the Faith of the holy Church is apprehended, not by the Reaſon of Diſputation, but the Piety of beleeving, otherwiſe none but the Philoſophers, ſhould obtaine bleſſed happineſſe.* Yea, we ſay with the Apoſtle, *Where is the Wiſe, where is the Scribe, where is the Diſputer of this World?* &c. *But God hath choſen the fooliſh things of the World, to confound the Wiſe.* As if he had ſaid, Where art thou O Learned man, and skilfull in lofty ſpeculations? Art thou alone meet to receive the Doctrine of Life? Yea, every one of the plaine countrey People is more fit than thy ſelfe, and thou altogether unfit, if thou thinkeſt that in theſe things, thou mayſt rely on thy own Art, and witty apprehenſion, for the way of Salvation is not only *a holy way*, but alſo *ſo plaine and direct, that the fooliſh cannot wander in it: So be it, they ſtick to the Word in the ſimplicity of their hearts.* As *Luther* well affirmeth. Therefore, ſaving and Fundamentall Doctrines, are not to be ſought for, in the dark clouds of ſpeculation, but in the plaine propoſitions

CHAP. 6.

Epiſt. 322.

1 Cor. 1. 20, 27.

Iſa. 35. 8.

On the place.

CHAP. 6.

tions of the holy Scriptures, to the conceiving whereof, there is more need and uſe of Faith, than Art; of an obedient Heart, than of a ſubtile and piercing Wit.

Fourthly, as all points juſtly challenging to themſelves the Title of Fundamentall, are plaine and naked, for the manner of their Expreſſion; ſo ought they to be few, and ſo framed, that they do not ſwell to an infinite number, yea, that they grow not into ſo great a bulk, burthenſome to bee portable in the memory of Gods little ones. Hence *Aquinas* cals them the *Firſt things to be beleeved, and ſpeciall Articles of the Faith.* *William Paris* termes them the *Fundatories of Religion.* Others ſtile them Radicall Truths. But although theſe firſt, Fundatory, and Radicall Doctrines of the Chriſtian Religion, may beget, and bring forth a great, uncertaine, and numerous of-ſpring of Conſequences ariſing from, and following after them; yet it beares no proportion with reaſon, that they in themſelves, ſhould bee many, or uncertaine. When therefore wee behold,

2a. 2æ Qu. 2. de Fide. cap. 2.

that

that to these *First credibles* of the Divine Essence, and Attributes of the Incomprehensible Trinity, of the Hypostatical Union of two Natures in Christ, of the Cómunication of his Properties, and almost of every Object of Knowledge in Divinity, there is annexed so great a traine of severall points, as thick Volumes are not able to containe them, it is most certainely sure that the greatest part of them is not Fundamentall. All Christians ought to heare the Counsell of Learned *Nazianzen, Contemplate* (saith he) *on Divine things, but stay stil in the Termes. Speake the Phrases and Language of the Spirit, and if it be possible, nothing else. Do not thou curiously pry, thorow those narrow rifts into the Nature of the Father, the Essence of the only begotten Sonne, the Glory of the Holy Ghost, and one God in three Persons. Use the words accustomed, the reason of them belongs to those that are Wiser to inquire. Let it satisfie thee that thou hast the Foundation, and let alone to Artificers to build thereupon.* Would to God only Artificers would build upon them; would to God they would not

Orat. de Modest. observ. in Disp.

CHAP. 6. mingle their many, and almoſt infinite ſuperſtructures, with the few, and plaine Fundamentals, to bee embraced with equall affections, and to bee received with honour alike. If they endeavour thus to do; yet it becomes all pious and prudent Chriſtians to diſcerne and make a difference betwixt thoſe firſt, and few things to bee beleeved, immediately revealed by Chriſt, and his Apoſtles, and thoſe numberleſſe deductions of Divines, which they, according to their ſeverall minds and opinions, ſeeke to thruſt, and crowd into the ſame roome with Fundamentals.

Fiftly, it is no Fundamentall point, which though furbiſhed and attired in new termes, is not the ſame in effect, with the Doctrine expreſſed in the words of the Holy Scripture. For if the addition of our new coyned words, importeth any thing more than what is in the Scripture, this new acceſſion may bee allowed for a conſequent of the Fundamentall Doctrine, but it cannot with this new peece bee urged for a direct, downeright Fundamentall Doctrine.

ctrine. But if the new word, or the addition therein, for matter of the Senſe of the Propoſition, brings no new thing at all, but ſo that underſtanding the Termes, the effect of both appeares to be the ſame, then wee acknowledge both to bee Fundamentall. For the difference of the expreſſion, alters not the nature of a Fundamentall Doctrine, where the eſſence and meaning of the Propoſition, remaines the ſame. What wee have ſaid ſomewhat obſcurely, we will make plaine by an example. CHAP. 6.

Chriſt is God, and the Sonne of God.

This is a Fundamentall Point, and ſo alſo is this,

Chriſt is coeſſentiall with God, his eternall Father.

For although in the latter, there is a new Terme, yet it addes no new thing, nor affirmes any thing, which will cauſe the cumberance of a toileſome deduction, to extract it out of the former; but whoſoever underſtandeth the termes of both, preſently underſtands, that they agree ſo well, as in ſenſe they are

CHAP. 6. the ſame. For no man of ſound ſenſe can have a conceit of diverſe Gods in the ſame Eſſence, or ſubſtance. But if the Doctrine or Propoſition, deck't in forraign Termes and new language, cannot bee annexed to a plaine and cleare Fundamentall Article, without a buſie and artificiall deducing of it, it ought not to bee inſerted into the Catalogue of Fundamentals. Indeed thoſe which perceive the force of the Conſequence, or Deduction, are bound to afford beliefe to ſuch Conſectaries. But they, to whom it doth not ſufficiently appeare, that ſuch a Propoſition followeth from any Fundamentall point, they are not bound to embrace it for a tried Truth, much leſſe for ſuch a Doctrine, without which no hope is left to obtaine Salvation. To conclude in a word, As often as it is inquired, whether any Doctrine bee Fundamentall or no; let us not give heed to the clamours of Diſputants, But have recourſe to thoſe Notes, which now wee have reckoned up. If the Doctrines they preſſe on us, bee not clearely recommended by the Apoſtles themſelves to the Catholique Church,

Church, in the first preaching of the Gospell, if in succeeding Ages they were not Universally received, if they bee not suited to the capacity of simple Christians, but only fitted to the braines of Philosophers, and Logicians, if they bee too many, and not compriſed within certaine bounds: Lastly, if expreſſed in such formes of Speech, that they cannot bee reduced to an equivalent sense, with a cleare and of all confeſſed Fundamentall Article, sometimes they may bee Truthes, but they can never bee counted Fundamentals. CHAP. 6.

CHAP.

Chap. VII.

Of the Summe of Fundamentall points, contained in the Creed, and Commandements, ſo farre as Wee ought to Beleeve, or Practiſe.

Many of the Papiſts, and ſomme of ours, when we maintaine that the difference betwixt the Reformed Churches, is not about Fundamentals, preſently require of us, to bring in a Bill, and ſet forth an acurate Catalogue of Fundamentals; ſo that we may ſay, ſo many Fundamentals there be of the Chriſtian Faith, neither more nor leſſe. We eaſily anſwer the Papiſts, that it were preſumption in Proteſtants, who confeſſe themſelves ſubject to errour, to undertake ſo hard a Taske: let Papiſts rather addreſſe themſelves to the Pope of Rome, who alone can ſpeake Oracles, and is ſaid to have all Laws, Humane and Divine, lockt up in the Cloſet of his Breſt.

But if any of our men ſhall earneſtly maintaine, that unleſſe this firſt be done, no Brotherly love, can be renewed betwixt

twixt the Proteſtant Churches, let him try, (which is ſomewhat more eaſie) if he can but only reduce the Propoſitions in Controverſie, which he deſires ſhould be Fundamentall, to a certain and ſtinted number. If he ſhrinkes to do this, let him not blame the backwardneſſe of others in the ſame matter. Although it be not hard to ſhow the reaſons, why the Fundamentall Points, can ſcarce, or not at all, to be brought to a ſet number. CHAP 7.

Firſt of al, that which hinders is this, that according to the diverſe conceits of diverſe men, the formes of Propoſitions are altered, and one Divine breaks that into two, which another makes up into one Propoſition. Hence of neceſſity muſt ariſe an uncertainty of their number. Which wee ſee to have happened in the very Articles of the Creed, which Divines commonly count to be twelve, and yet ſome reckon them up fourteen. What ſhall I ſay? that as yet, Divines are not well agreed amongſt themſelves, of the very diſtinction, of a Fundamentall point. Some reſtraine this name to thoſe Doctrines alone, which with an expreſſe Faith, are to be beleeved of all Chriſtians

Aquin. 2. 2. quæſt. 1. art. in corp.

CHAP. 7. to the obtaining of Salvation and eternal life by Christ, and this I profesſe to bee mine opinion. Yet are there ſome moſt learned and famous Divines, which terme all Propoſitions Fundamental Doctrines, which they themſelves by good, and ſtrong Conſequence, inferre out of the former Fundamentals, although few or none bee found in their neighbouring Churches, who plainely perceive the Truth of theſe Conſequences. Many things deterre me from being of this opinion, but this moſt eſpecially, that this would bee a neceſſary and everlaſting cauſe, of an unneceſſary and everlaſting Rent betwixt the Churches of Chriſt. Laſtly, there never were, nor will bee wanting ſome, who will require that it may bee reckoned amongſt the Fundamentals, whatſoever themſelves unlearnedly and erroneouſly dreame, that they have digged and drawn out of the Word of God. And theſe for the moſt part are thoſe hatefull and troubleſome Brawlers, who preſently give out the Alarum, that the Foundations of Religion are pluckt up from the very roots, if any dare ſhake their imaginary Fundamentals. Whilſt the

the very nature and definition of a Fundamentall Doctrine flotes in this manner, it is no more impoſſible to count the waves of the Sea, than it is perciſely to define the ſet, and certaine number of Fundamentall Doctrines, ebbing and flowing according to mens ſeverall opinions. CHAP. 7.

But leaſt I might ſeeme wholly to wave and decline the marking out of Fundamentall Doctrines, I will ſhew plainely what was the opinion both of Ancient and Moderne Divines in this matter, by publique producing of their teſtimonies.

As touching things to be beleeved, all Foundations of the Chriſtian Faith, are compriſed in the Apoſtles Creed, neither ſhall he, who from his heart profeſſeth that he affordeth beliefe to all, and every thing therein contained, be deficient in any thing (ſo farre as concernes things to be beleeved) to the partaking of Salvation in Chriſt, and retaining of Communion with the brethren of Chriſt. Now let us ſee how honourably the ancient Fathers did both thinke and ſpeake of this Creed.

Irenæus

CHAP. 7.

Lib. 1. cap. 2, 3. *Irenæus* ſaith, *That the Church diſperſed thorow the Whole World received this Faith from the Apoſtles, and carefully kept it, ſo that by conſent in this Faith, they as it were dwell all in one houſe, and have one heart.* And hee ſheweth that this Faith, *doth ſuffice for the Unity of all Churches together amongſt themſelves, as the* Dutch, Spaniſh, French, Eaſterne, Egyptian, Lybian, *in a word all Chriſtian Churches.* *Tertullian* calleth this Creed, *the one Rule of Faith, ſole, immoveable, and which need not, or may not be altered, or reformed.* *Hilary* tyred with the contentions of the *Arians*, takes breath with this ſpeech: *It is moſt ſafe for us to retaine the firſt and ſole Evangelicall Faith, Confeſſed and Underſtood in our Baptiſm.*

Irreformabilem, lib. de Virgin. velan.

Ad Conſtat. Auguſt.

Auguſtine cals this Creed *the comprehenſion and Perfection of our Faith,* adding with all, *that it is plaine, ſhort, and full; ſo that the plainenеſſe doth provide and take order to helpe the homelineſſe of ſimple Auditours: The ſhortneſſe eaſeth the memory, and the fulneſſe compriſeth all Doctrine.* In another place he cals it *the certain rule of Faith, by which Beleevers*

Tom. 10. de temp Serm. 2. Domi. in Ramis palmar. pag. 849. & Serm. 131.

may

may hold the Catholique Truth, and by which they may convince all hereticall Wickedneſſe. *Ruffinus* ſaith, that this Creed may alſo be called *the Triall, or Touch-ſtone; if we meet a man we doubt of, do but examine him by this Creed, and he will preſently diſcover himſelfe, whether he be a foe or a Friend.* Laſtly, *Maximus Taurinenſis* writes, that *the Apoſtles did deliver the myſtery of Faith to the Church of God, that becauſe there was to be diverſity of Beleevers under the one name of Chriſt, the privy ſignet of the Creed ſhould diſtinguiſh the Faithfull from the Unbeleevers.*

CHAP. 7.

Expoſit. in the Creed.

Serm of the Creed.

Come we now to ſee, what was the Schoolmens Judgement of this Creed, *Alexander of Hales* brings this reaſon, why the Creed was compoſed, *That it might be the Inſtruction of the Faithfull, in one Underſtanding and Confeſſion of the Truth, and Devotion of Religion, in which the nature of Man is to obtaine bleſſednes.* Somewhat after, *To inſtruct in the Faith, was the cauſe of making the Apoſtles Creed, for to this purpoſe was it compoſed, that the Faithfull might be taught in one Faith, to beleeve all things neceſſary to Salvation.*

Parte. 3. *quæſt.* 69. *memb.* 2.

CHAP. 7.

2. 2. quæſt. 2. art. 5. in corp.

Salvation. Aquinas determines, *that as touching theſe firſt believables, whith are the Articles of the Faith, every one is bound explicitely to beleeve them; but as concerning other believables, he is bound only implicitely to beleeve them, and in the Preparation of his mind, that is, having his Heart in readineſſe to imbrace them, when it ſhall appeare to him, that they are contained in the Doctrin of the Faith.* Bonaventure ſaith, *When it is demanded, whether the Doctrin of the Faith be ſufficiently contained in the Apoſtles Creed, we may anſwer, that if we ſpeak of the Doctrin of Faith, in reſpect to thoſe things, which therein are moſt principall and proper, they are ſufficiently contained in the Creed. Neither is there any thing to be beleeved, which may not be reduced to the Articles contained in the Creed, as the principles and ſtable foundations.* I paſſe other Schoolemen, becauſe it is their generall judgement, that the plaine and unfolded beliefe of the Apoſtles Creed, is enough for Common Chriſtians, for the attaining of Salvation; though a greater meaſure of Knowledge bee required from men of greater Learning. Whence the

Sent. l. 3. diſt. 25 qu. 1. in concl. reſp: ad 2.

Maſter

Maſter of the Sentences, after hee had concluded, *That in the time of Grace all things ought to be beleeved, which are contained in the Creeds*; afterwards hee addeth, *that it is one thing to know only what a Man ought to beleeve, to obtaine eternall life, and another to know how the ſame may be maintained, and defended againſt wicked men oppoſing it, which Knowledge many Faithfull men cannot skill of, and yet they excell moſt in Faith it ſelfe.* CHAP. 7. *Sent. lib. 3. diſt. 25.*

Nor doe the modern Papiſts, differ herein from the Schoolmen. Let the Fathers of *Trent* ſpeake. *The Apoſtles Creed is that Principle, in which all that profeſſe the Faith of Chriſt do neceſſarily agree, and it is that firme and only foundation, againſt which the gates of Hell ſhall never prevaile.* And in the very Catechiſm of the Council of *Trent*, this Creed is called, *The ſhort forme of the Chriſtian Faith, and Hope, the ſumme and foundation of Truth, firſt, and neceſſarily to be beleeved of all.* *Caniſius* affirmes, *That the words in the Creed tend to this purpoſe, that we may have the true Knowledge of God and Heavenly things, which is neceſſary to every man towards the leading* *Seſſion 3.* *Pag. 14.*

CHAP. 7. *ing of a godly and happy life, compriſed, in brieſe abridgement. James Baius* cals it *the rule of the Chriſtian faith, preſcribed to all Beleevers, becauſe by this common Profeſſion of the faith, thoſe of the ſame houſhold, and brethren, are diſtinguiſhed from their Enemies.*

Out of which teſtimonies we gather, that it was the generall opinion of Divines, that all Fundamentall Doctrines of the Chriſtian Faith, neceſſary with the neceſſity of the meanes to the Salvation of men, were comprehended in the Creed, ſo that none ſhall periſh, for meer ignorance of God and Chriſt, who give an explicite Faith to theſe things. Yet we ſay not, that beſides theſe few Fundamentals, Chriſtians ſhould make no account of all other Doctrines, which are placed in the Holy Scriptures. Yea all Paſtors and Doctors are bound *by the neceſſity of the Precept,* to further *the perfecting of the Saints, and edifying of the Body of Chriſt, till we all come into the unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man.* The people themſelves alſo are bound, where ability and opportunity is afforded them, to

Eph. 4. 11, 12.

grow

grow *unto the riches of the full assurance of Understanding, to the acknowledgement of the Mystery of God, and of the Father, and of Christ.* But neither Doctours of Particular Churches, nor Christians living in them, are bound to break off the band of Brotherly Communion with other Churches, which embrace this Summe of the Christian Faith in that sense, wherein the Catholique Church, always received it, and professe themselves enemies to all Heresies that overthrow the same. CHAP. 7. Col. 2. 2.

Now as we have set downe the Apostles Creed, for the briefe of Fundamentals pertaining to the saving Mysteries of Faith, so wee acknowledge the Decalogue as the Symbole and Summe of all things to be done, as touching duties due to the worship of God, and offices of Charity which wee owe to our Neighbour. For wee may fitly enough call Fundamentall Doctrines, not only those Mysteries of Faith, whose explained Knowledge is altogether necessary to the Salvation of Christians: but also those Dictates of the Divine Law, which if we know not at all, we cannot wor-

ship

CHAP. 7. ſhip God as we ought to the obtaining of Salvation. In this ſenſe we terme the Decalogue the Summe of things to bee done, even as wee ſtyled the other (of which we have ſpoken before) the Sum of things to be beleeved. For the meere ſpeculative Knowledge of the Divine Myſteries, without the practicall knowledge of the Divine Mandats, can bring none to bleſſedneſſe.

Luth. Tom. 1. in diſp. p. 406. Philip. pag. 436.

Therefore, the teaching of Gods Law in Churches, is plainly neceſſary, and altogether to be retained, without which Chriſt cannot be retained. For to this Law not only our corporall life, but alſo our ſpirituall life ought to bee ſubjected. Now thoſe things which are propounded in this Law of God are ſo fundamentall, that they cannot be broken without the guilt of death, nor oppoſed and denyed without the ſtaine of Hereſie.

The Fundamentals of the Creed aime at this end, that we may know God and Chriſt to eternall Life, as either hath revealed himſelfe: The Fundamentals of the Decalogue drive at this; That wee may worſhip both as they have commanded themſelves to be worſhipped.

If

If any overthrow the Fundamentals of Gods worſhip, he is ſhut out from Salvation; as much as if hee had overturned the Myſteries of Faith. *Know ye not that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived, neither fornicators, nor Idolaters, nor Adulterers,* &c. As if the Apoſtle had ſaid; It is no leſſe damnable to erre in theſe morall, than in ſpeculative principles. For the corruption of ones opinion, about thoſe things which pertaine to manners, may make an Heretique, no leſſe than about thoſe things which pertaine to Faith, if it be in any Univerſall Principle of Gods Law. Hee that beleeves he may worſhip many Gods, or adore the true God in an Image made with hands, that is of the opinion that theft or fornication are things lawfull, grates upon a Fundamentall Doctrine, and runs into a deadly, and dangerous Hereſie. For the practicall dictate, which is included in every mandate of the Law is a Fundamentall truth, and ought equally to bee beleeved as an Article of the Creed, in ſpeculative things. If any man therefore ſhould beleeve, or teach that our Parents are

Aquin. quæſt. diſp. de ſuperb. art. 4.

CHAP 7. not to be honoured, or any thing elſe againſt a Commandement of God, although he reverenceth his Parents with due honour, or keepes that Commandement himſelfe, yet ſhould hee bee an Heretique, and juſtly to bee accuſed for overturning a Foundation of Faith. Let the Church of *Rome*, therefore looke to it, which boaſteth that the Foundations of the Chriſtian Faith hitherto have been preſerved chiefly by her care, whether or no ſhe hath not groſly, and damnably erred in the Fundamentals of the Decalogue; to ſay nothing of her other errors.

Now if any will adde unto the Fundamentall Doctrines of the Creed and Commandements, the Doctrine alſo of the Sacraments clearely revealed in the Goſpell, I am not againſt it: provided on this condition, that as they ſhall not all paſſe for fundamentals, which Divines endeavour to build upon the fundamentall Articles of the Creed, but that thoſe only bee counted fundamentall, which are neceſſary for all to know and beleeve to Salvation: So alſo in the matter of the Sacraments, every thing ſhall

ſhall not preſently bee a Fundamentall, which may bee diſputed about the Sacraments, or gathered by the occaſion of the Words which Chriſt ſpake; but whatſoever Chriſt hath ſo ſet down, and eſtabliſhed, that it is abſolutely neceſſary to the receiving of Grace and Salvation in the uſe of the Sacraments. As concerning the Sacrament of Baptiſme, it is a Fundamentall Doctrine, that Chriſtians muſt be Baptized in the Name of the moſt Holy Trinity, that they may bee grafted into Chriſt. Now they that beleeve, and doe this, retaine the Fundamentall doctrine of Baptiſme, although it may happen that the ſame men may in their minds conceive ſome falſe opinions of Baptiſme, or mingle ſome vaine and uſeleſſe rites in the Adminiſtration thereof. So in the Sacrament of the Lords Supper, this is a Fundamentall Doctrine, That it muſt bee celebrated in bread and wine; that therein the memory of Chriſts Paſſion is ever to be renewed; that Chriſtians in that Sacrament have not only an empty, or ſhadowy repreſentation of Chriſt crucified, but do truly, really, and ſavingly partake of the body of

CHAP. 7.

1 Cor. 10. 6.

CHAP 7. Christ. Hee that beleeves all things ſoundly, and ſufficiently, embraceth the Fundamentall Doctrine of this Sacrament, to the ſucking of Grace out of it; Although thoſe difficult queſtions toſſed and tumbled betwixt Divines, about the manner of the Preſence and eating of Christ, never came into his head, much leſſe did he give his conſent to one ſide, or other.

To this threefold kind of Fundamentals; Whereof the firſt is ſeen in the Creed: The ſecond, in the Commandements: The third, in the Sacraments of Baptiſme, and the Lords Supper: We may adde a fourth, contained in the Lords Prayer. For ſeeing, invocation or Prayer is a duty belonging to the worſhip of God, abſolutely neceſſary for the obtaining of Grace, and Salvation, it muſt needs have certaine fundamentals, which being unknowne, or ſlighted, it becomes of no moment, but is effectuall if they be retained and obſerved. This is a fundamentall point: God alone is to be invoked by Religious Prayer, he is to be called upon through his Son our Mediator, truſting on whom we

we call him *Our Father*: He is to bee Prayed unto for all good things wee want; but chiefly for Grace, Pardon, and Glory, which we moſt ſtand in need of. Laſtly, he is to bee prayed unto in Faith, Charity, and a good Conſcience. He that contradicts theſe things is a flat Heretique, and perverts the fundamentals in the duty of Prayer. CHAP. 7.

That theſe foure things, which wee have touched, are alone to be accounted Fundamentals of the Chriſtian Religion, ſeemes to me plainly to appeare out of the practice of the Apoſtles themſelvs and Primitive Church, well known unto all. For they have judged no particular Church to have caſt away the Fundamentall points of ſaving Faith, or to have fallen off from the Communion of the Catholique Church, who holily profeſſe the faith in the Creed, and obedience to the Commandements, who adminiſtred the Sacraments according to Chriſts Inſtitution, and called upon God in the Name of Chriſt. For they conceived them to deſerve an admonition for their errors of lighter moment, but would therefore cut off no particular

CHAP. 8. Churches, called by the Name of Chriſt, from the body of the Catholique Church.

CHAP. VIII.

That Brotherly Communion is to be kept betwixt the Proteſtant Churches, is proved by Reaſons drawne from the Communion which they have in Jeſus Chriſt, the only Perſonall Foundation.

FORASMUCH as this one thing is the greateſt hinderance of ſetling agreement betwixt Proteſtant Churches, that ſome learned and godly men conceive that ſuch a Brotherly agreement and Communion is altogether unlawfull, we to our ability ſhall endeavour to ſhew, that this Communion of particular Churches amongſt themſelves, is not only lawfull, but acceptable to God, and neceſſary to themſelves. For the proving whereof, long ſince wee have laid our foundations, in thoſe things, which were

were largely diſcuſſed, concerning the perſonall Foundation, and the foundations Miniſteriall, and Doctrinall. CHAP. 8.

This one thing remaines, that we call our Reaſons, which are ſcattered and diſperſed thorough this whole diſcourſe, to come in to their colours, that they may preſent themſelves at one view. We will begin (as it is fit) from thoſe Reaſons, which flow from the conſideration of that one foundation Jeſus Chriſt, our Saviour, to whom all do ſtick, and from whome all Good, Temporall, Spirituall, and Eternall, is derived to all Reformed Churches.

With thoſe Churches it is fitting to retaine Brotherly Communion, which we will not deny but that they retaine Conjunction and Communion with Chriſt, the Head and Foundation of the holy Catholique Church: Yea, except we will yeeld and confeſſe our ſelves to bee eſtranged from the body of Chriſt, we cannot but be their Brethren, who are eſteemed to hold brotherly Communion with Chriſt our elder Brother. For the band of holy Brotherhood betwixt the Churches themſelves, cannot 1. Reaſon.

CHAP. 8. be broken at mens pleaſures, except they be alſo broken betwixt them and Chriſt, who is the head of all Churches. If the *Saxon* count the *Helvetian* or *Helvetian* the *Saxon* Churches, ſo alienated, and torne aſunder from Chriſt, by their errors, that they are neither founded in Chriſt, nor by Chriſt the Elder Brother, taken into the brotherly ſociety of fellow-members, then they may pretend ſome reaſon, why they renounce communion with them. But if in no wiſe they dare affirme this, wee cannot have juſt cauſe to diſclaime Brotherly Communion with thoſe, whom Chriſt himſelfe bluſheth not to owne, and call his Brethren. It was the peeviſh frowardneſſe of the *Donatiſts*, neither to receive from other Churches any letters importing a Communion, nor to acknowledge any right of Brotherhood with them. But in the meane time what did the Orthodox Churches? Out of *Auguſtine* wee may learne it, in whome wee read, *That the Donatiſts angry for this thing, were notwithſtanding by the Orthodox acknowledged for Brethren.* The ſame alſo appeares out of *Optatus Milevitanus*, who

Auguſt. Epiſt. 162.

Contra Donat. poſt. Coll. cap. 35

who thought, *That the name of Brotherhood was not to be denied unto them, Yea, thought it an impious act to ſuppreſſe, or conceale the name of Brethren.* Either therefore it muſt be juſtified, that ſome Proteſtant Churches have loſt their conjunction with Chriſt the Foundation of the Church, and forfeited their Brotherly Communion with Chriſt their Elder Brother, or elſe we muſt not depart from Brotherly Society with them. CHAP. 8. *De ſchiſm. Donat. lib. 1. in initio, lib 4. in initio.*

In the ſecond place wee argue from moſt certain Signes and Markes, whence we may and ought to be perſwaded, that this or that Church, is conjoyned to Chriſt the corner ſtone; for from the ſame notes we may conclude, that other Churches are bound and obliged, not to ſeparate themſelves from the ſame. They therefore which want not the knowledge of God and Chriſt, neceſſary to eternall life, who have true Faith, true Repentance, and true Endeavour after a New life, and holy obedience, to ſuch we ought to grant, that they enjoy a ſaving conjunction with Chriſt their foundation. But none (for ought I know) as yet 2. Reaſon.

CHAP. 8. yet is found, which hath given this bloody Sentence, That in this or that Proteſtant Church there is not ſo much knowledge of God, and Chriſt, as ſufficeth to Salvation; That there is not in it, the ordinary Juſtification of Chriſtians by Faith; That there is not the earneſt exerciſe of Repentance, and endeavour after New Life. But if all theſe things agree to all Proteſtant Churches, it is manifeſt that they remaine conjoyned with their Head and Foundation; nor leſſe manifeſt, that they have inward Brotherly Communion and ought to have outward with all the members of Chriſt, *For we being many are one body with Chriſt, and every one, one anothers members.* From the connexion with this foundation depends and followes of neceſſity the connexion and communion, betwixt ſeverall Churches and private ſingle perſons, except wee account no credit to be given to the Apoſtle.

Rom. 12. 5

1 Cor. 12. 12. Eph. 4. 16.

3. Reaſon. Of every ſingle man, and much more of every ſingle Church, we muſt preſume well, till the contrary doth apeare. Therfore the Churches of *Saxony* are bound to preſume, that thoſe of *Switzerland* do adhere

adhere to Chriſt their foundation, till they can prove it to bee otherwiſe, by ſome evident, or at leaſtwiſe probable reaſon: Now they are ſo far from being able to prove their Separation from Chriſt, that moſt evident Reaſons and of Proofe againſt any doubt, preſent themſelves to the eyes and hearts of all, that they are ſavingly united with Chriſt, who hold this *One Lord, one Faith, one Baptiſme?* Who duely worſhip, *one God and Father of all, who is above all?* Either theſe things ought to ſuffice, that Churches bee carefull to keepe betwixt them, *the unity of the Spirit, in the bond of Peace,* or *Paul* the Apoſtle knew not, what might availe to the ſoddering of this unity together. CHAP. 8. Eph. 4. 5, 6. Eph. 4. 3.

If any object, that the Churches of *Switzerland* are not ſound in the point of the preſence of Chriſts body in the Euchariſt, in the manner of the eating of it, in the Communication of Chriſts properties, and in many other heads of Knowledge in Divinity; I would aske of him but this one thing (for here is no place to diſpute of theſe matters) whether hee conceives theſe errours to be of ſuch

CHAP. 8. ſuch moment, that they pluck up the erring Church from its foundation, ſo that they ſuffer it not to have the ſame Lord, the ſame Faith, the ſame Baptiſme, the ſame God and Father, of whom the Apoſtle ſpeaketh? If hee dare not affirme this, the Churches may object to thoſe, who deny to entertaine Brotherly Communion with them, that of *Optatus Milevitanus*, *You will not keep and hold peace with us, that is with your Brethren, whom one Mother Church bred in the ſame bowels of the Sacraments, whom God the Father in the ſame manner received to be his adopted ſons.* But if any ſhall ſtil proceed to diſtract, and rend aſunder thoſe Churches, which are conjoyned in this perſonall foundation, we conceive thoſe words of *Iſayah* fit to be objected againſt him, *Deſtroy them not, for a bleſſing is in them.*

De Schiſmat. Donat: lib. 4. in initio.

Eſay. 65. 8

4. Reaſon. We may draw a ſtrong argument from the practice of the Apoſtles, to be uſed againſt thoſe who think the Brotherly Communion betwixt Churches may be diſſolved, for the errours of particular perſons. For the Apoſtles did never ſo much as offer this, they never divided aſunder

ſunder or claſht together whole Churches, which did ſtick to Chriſt the foundation of mans ſalvation, taking advantage of the occaſion or pretence of their errors whatſoever. It is well known that there were divers errours brought into the Churches of *Corinth* and *Galatia*, it is well knowne that they were maintained of great men and of great account; and yet *Paul* never went about to perſwade the purer and ſounder Churches of the *Epheſians*, *Philippians* and *Colloſſians*, not to retaine Brotherly Communion with thoſe Churches more impure. Yea morover he acknowledgeth thoſe Churches which are full of errors and troubles for the Sanctified Churches of Chriſt, nor diſdaineth he to grace and honour thoſe that erred and were deceived with the name of Brethren. Indeed it is never lawfull for us, to approve and allow thoſe errours which are ſcattered in other Churches, but it is ever lawfull for us, to profeſſe Brotherly communion with the Congregations of particular Churches, whilſt they profeſſe and retaine ſaving union with Chriſt the Foundation of the Catholique Church. *Even as the good ought*

1 Cor. 1. 2.
Gal. 1. 2. & 5, 11. & 6, 18.

CHAP. 8

Aug. de Fide, ad Pet. Diacq. cap. 43.

ought not otherwise to be separated from the evil in the Catholique Church, than by the difference of their works; So Churches which are sound in any point, ought not to be separated from those which are erroneous save only by their dis-agreeing from their errors. To desire by the gulfe of wicked Schismes, to part the good from the bad, is rather the rashnesse of men, which be mad, than the strictnesse of those, which are diligent, saith *Augustin.* Now we say, It

Tom. 4. de fide & ope.

favours more of rashnesse, than care of the truth, by wicked Schismes, to desire to part the not erring Churches, from those which be erroneous Piety commands us to depart from those heretiques, who overturne the very Foundation, because this is necessary. But Charity forbids us, by unjust dissentions to start asunder from those erring Churches, who stick to the foundation, because this is Schismaticall.

Reason.

Betwixt particular Churches all those offices should be performed, which tend to the mutuall edification, and nothing to the destruction of the body of Christ. I confesse it pertaines to edification, for us to shew wandring Churches their errors; but I maintaine it tends to their de-

deſtruction, that thoſe Churches which we confeſſe remaine conjoyned to the very foundation, wee ſhould disjoyne them for any errors they defend. For it was never heard ſpoken, that one Church brought backe another into the way of truth, or joyned it cloſer to Chriſt by raylings, revilings, curſings, and renouncing of Brotherly Communion. The counſels muſt be more mild, and plaiſters more lenitive, which muſt be applied to the healing of an erroneous, and ſetling of a ſhaken Church. As for theſe intentions and decrees of ſeparation and breaking off Communion, they have not only hitherto been vaine and uſeleſſe, but alſo miſchievous, and much more forcible to the diſturbing, than building up of the Churches. If therefore any Church be not as yet pluckt aſunder from its Foundation, it belongs to the neighbouring Churches *to reſtore ſuch a one in the Spirit of meekneſſe*, and not with hoſtile cruelty to cut them off and caſt them away. Gal. 6. 1.

CHAP. 8.

They who are founded in the ſame Chriſt, and rooted to the partaking of Eternall life, ought to be founded and rooted 6. Reaſon.

CHAP. 8.

ted in mutuall Charity: but no Proteſtant will deny, but that the Proteſtant Churches are founded in the ſame Chriſt our Lord and Saviour: It ought therefore to be well weighed and conſidered, whether the office and nature of Charity it ſelfe, doth not wholy deteſt this, to make an endleſſe Schiſme, and rent betwixt Churches, for ſome diverſity of opinions. It was *Auguſtine's* judgement, that *Chriſtian Charity could not be kept, except in the unity of the Church, and that thoſe who perſiſt in diſcord belong to the lot and portion of Iſmael.* For who will ſay that there is not brotherly hatred in a Schiſme, when there is no other Originall and obſtinate perſiſting in a Schiſme but brotherly hatred? Moſt ſure it is that the proper duties of Charity cannot appeare, and ſhew themſelves in theſe differences of the Proteſtant Churches. I appeale to the Apoſtle himſelfe for my witneſſe, *Rom.* 12.9,10, 11, *&c.* 1 *Cor.* 13.5,6,7, *&c.* If we grant thoſe Churches which wee conceive ſomewhat to erre in the Faith, yet to be ſanctified and preſerved in Chriſt, the foundation of the Church, our Faith though

Contr. lit. Petiliani, li. 2. c. 77. & contra Donat. 1. 15. c. & ibid. cap. 11.

Ioh. 13. 35 1 Ioh. 3. 14. 1 Cor. 13. 1, 2.

though ſomething the ſounder, will little availe us, if our Charity be wanting towards all the Saints: For, ſaving Faith cannot bee, unleſſe conjoyned with Charity or Brotherly love, as the Scriptures, every where doe witneſſe. *For what ſhall a mans ſound Faith profit him, where the ſoundneſſe of his Charity is bated with the deadly wound of Schiſme.*

CHAP. 9.

Auguſt. de Bapt. contr. Donat. lib. 1 cap. 8.

CHAP. IX.

That Brotherly Communion betwixt the Proteſtant Churches, is not to be broken off, for their divers opinions about queſtions in Controverſy, is proved by Arguments, drawn from the want of lawfull power in Miniſters to cauſe ſuch a breach or diſſolution.

NONE can be ignorant, but that at the firſt, the very Doctors and Miniſters of the Churches were the chiefe, yea the ſole Authours of this Separation, which we ſo deſire

CHAP. 9. may be taken away. For it is not to be doubted, but they alone are the hinderance, why the Reformed Churches, though by wofull experience, they have found the numberleſſe diſcommodities of this long laſting diſſention, yet they will not amongſt themſelves renew the Charter of their Brotherly Communion. For if it ſeemed good to their Doctors, to give each to other the right hands of brotherly fellowſhip, in this ſelfe ſame houre we ſhould ſee the Churches mutually embracing one another. Therefore let us ſee whether they have done, or now doe rightly, who either have perſwaded, that the bands of Brotherly Communion betwixt the Proteſtant Churches ſhould be broken, or earneſtly maintaine, that for the preſent they ought not to be renewed againe. We are of the contrary opinion, being induced thereunto by theſe Arguments.

Reaſ. 1. It is not in the power of the Miniſters of any particular Church, to ſeparate, or cut off another particular Church, from the brotherly Communion

nion, which it hath with the Catho- CHAP. 9.
lique; therefore neither from that which it hath with any part of the Catholique Church, and by the ſame reaſon, not from the brotherly Communion which it ought to have with it ſelfe, unleſſe ſhe will confeſſe her ſelfe to be no part of the Catholique Church. The truth of the Antecedent ſeems therefore plaine to me, becauſe all juſt and lawfull ſeperation of every member from its body Catholique, ought to leane, and rely on the authority of the Catholique Church: for one member hath not this judiciary power over another. It is a known Rule of Lawyers, *A ſentence given by him that is not his Judge, is voyd in Law*: But particular Churches are not the Judges of private perſons living in forreign churches; how much leſſe then over the Churches themſelves? If therefore any Church ſhould pronoumce another to be disjoynted from the Communion with the Catholique, Her ſentence were to be ſleighted, and contemned, as of a Judge that preſumed to make laws out of the bounds of his owne Juriſ-

CHAP. 9. diction. But perchance, they who eaſily grant the Antecedent of our Argument, will yet doubt of the Conſequent, and ſet downe, that one part of the Catholique Church may caſt off another part thereof (that is, one particular Church, may ſeparate another particular Church) from Brotherly Communion with her ſelfe, by the power of her own private ſentence and authority. I deny, that any particular Church, hath any lawfull power to diſſolve Chriſtian Brotherhood with any other, except ſo farre forth, as the ſeparation rely on the Authority of the Catholique Church, which one, claſpes and containes within her embraces the Churches of all Nations. Now this ſeparation relyes on this authority, ſo often as it is made for thoſe points which are ſo eſtabliſhed by the judgement of the Catholique Church, that they are to bee counted ſhut out from the cõmunion of faithfull Chriſtians, who are known to oppoſe or deny them. Truſting on this authority, we juſtly deny brotherly Communion to thoſe Churches, which falſely, and equivocal-

equivocally are entitled with the name of *Chriſt*, who with joy and jeering, hiſſe out the Divinity of *Chriſt*; Who carpe at the myſtery of the Trinity, which is to be adored, or with ſacrilegious boldneſſe overthrow any foundation of the Chriſtian Faith; For all theſe things have been paſſed for things judged on, and that by the well known and famous authority of the Apoſtolike and Catholike Church. But this ſeparation is not made rightly, nor according to the cuſtome of the Catholike Church, as often as one particular Church, ſhall deny Brotherly Communion to another, for diſſenting from them in queſtions newly riſen, and never determined on one ſide or other, by the authority of the Catholike Church, as points of the Catholike Faith. For no Church can at its own pleaſure breake off the Band of Brotherly Communion, by which all the members of the Catholike Church are coupled together, with any particular Church, but that with the ſelfe ſame Deed, ſhee divides her ſelfe from the body of the Catholike Church, in which thoſe CHAP. 9.

CHAP 9. members can have no being, which have loſt their due joynting and Union with their fellow members. We will conclude this argument with the Teſtimony of *Auguſtine*, who every where teacheth, that *this Separation of the good from the evill, being within the Catholike Church is unlawfull, and they which endeavour, to pluck other members from the joynting of the body; doe rather ſeparate themſelves from the Unity of Chriſt. Laſtly, it nothing hurteth, or hindereth thoſe that are good, that they abide ſtill in Unity and participation of the Sacraments with thoſe, whoſe Deeds they diſallow*, Neither with thoſe, whoſe opinions they cannot approve. For, if we will beleeve the ſame *Auguſtine*, *they cannot be excuſed of unlawfull preſumption, who too much loving their own judgement, arrive at ſuch an height of boldneſſe, as to cut off Communion with others.* For they neither ought, nor can be cut off from communion with particular Churches, which remaine conjoyned with the Catholike Church.

Tom. 3. de fide ad Petr. Diac. cap. 43.

Tom. 4. de fide & oper. cap. 4 & 5.

Tom. 7. de Bapt. contra Don.

Reaſ. 2. Particular Churches ought not in our age, to challenge that to themſelves

ſelves, which none ever durſt to do in the time of the Apoſtles; The Miniſters of the Churches ought not to urge that, which the Apoſtles themſelves durſt never perſwade to be done: But that one particular Church ſhould renounce all Brotherly communion with another, is a thing altogether unheard off, & wholy ſwerving from the prudence, and practice of the Apoſtles. Amongſt the ſeven Churches, to which S. *John* wrote; It is plaine there were ſome infected with errours: from which others were free, Yet thoſe Churches which were the purer, did entertain Chriſtian & brotherly Communion with thoſe which were more impure; & the Apoſtle perſwaded each of them to amend their own faults and errours, but gave counſell to none on the pretence of vices, & errors to ſtart a ſunder from other. For as in the naturall body, the parts which are well in health and ſtrength, endeavour to cure, not to cut off thoſe that are ſick and weake: ſo in the Myſticall body of the Catholike Church, if any be more pure, and ſound than others, they are bound (as much as lyes in their power) to

CHAP. 9.

Revel. 2. 3.

CHAP. 9. to heale the vices, and errors of others? and not to deny Brotherly Communion to whole Churches. Hither it may be added, that this denying of Brotherly Communion, may ſeem to have the kind, & force of an Excommunication; which cenſure is not to be drawn, and uſed of the Miniſters of the Church, for every fault, or for every Error, no not upon a ſingle perſon, ſubject to their Miniſtery; but much leſſe on the whole body of a Church, which in no wiſe is ſubordinate unto them. For as the Lawes forbid to Excommunicate a Society, or Corporation, becauſe it may happen, that then thoſe that are inocent may be entangled in that cenſure: ſo right and religion forbids to exclude whol Churches from the Communion of the faithfull, becauſe this cannot be done without an injury, & contempt to many, that be innocent. If any ſhould determine, that communion ſhould have been denied to the whole Church of *Iſrael*, becauſe of their worſhipping of *Baal*, beſides that he ſhould exerciſe an act going beyond the bounds of his Miniſteriall power, he ſhould have offered an high

Decret. 6. de ſent. Exc.

high wrong, and injury to thoſe ſeven thouſand men, who never bowed knee to *Baal.* If any ſhould ſay, that this denying of Brotherly Communion, which we diſſwade from, is not the Excommunication of an whole commonalty, ſuch as the Laws reſpect, and take notice of; I confeſſe there is ſome difference betwixt theſe two; yet I deny it to be of ſo great moment, that it ſhould make that lawfull in the one caſe, which is not lawfull in the other. Indeed Excommunication, properly ſo called, is the act of a lawfull Judge, which paſſeth and layeth hold on thoſe, which are ſubject unto him, and bindeth them, though againſt their own wils: But this renouncing of brotherly communion, whereof we ſpeake, is an act of one judging only of perſons, not at all ſubject unto him, and declaring them unworthy of all brotherly Communion, and therefore driving, and repelling them from the ſame, although they deſire it. By what name ſo ever any pleaſe to call, this repulſe of other Churches from brotherly communion, it doth them CHAP. 9.

CHAP. 9. a great wrong and disgrace; for it adjudges them unworthy of the honour of Brotherhood, which *Christ* our elder Brother, disdaines not to bestow upon them. Ministers therefore of Churches ought not so much as to thinke, of shutting out whole Churches from the communion with them, and theirs: It would be enough, to cast off single persons, desiring fellowship with them, then at last, when it shall appeare, that they are stained with so hainous sinnes, or wrapped in so mischievous errours, as that by good right, they may and ought to be driven and banished from the communion with all the Faithfull.

Reas. 3. The Ministers of particular Churches, (put case of *Saxony* or *Switzerland*) ought not to deale harder with ther Christian Brethren of other Churches, in granting or refusing communion with them, than they deale with their owne. For the Christian Brotherhood, which is betwixt the members of Christ, is not altered according to the variety of Places or Nations. But we call not our owne to a strick account, what they conceive of the

the Articles in controverſie, and to what Doctors they ſtick therein, but eſteem it ſufficient, to the right of communion, if together with us they hold and profeſſe the Fundamentall Doctines of Chriſtianity, compriſed in the Catechiſme, and adhere unto *Chriſt*. Wee ſhould uſe the ſame moderation, and equall dealing towards forraigne Churches, eſpecially to the very body of Churches, which for the moſt part, is made up of ſimple and unskilfull Chriſtians, for whom it is not needfull, that they ſhould have any intercourſe with controverſall D vinity. Therefore thoſe Proteſtant Churches ſeem not to doe well, which deteſt any fellowſhip, with others, and profeſſe an open diviſion and Separation, for ſome difference in opinions, about hard queſtions, of which they cannot know certainly, or inquire, what the people in forraigne Churches therein doe hold and maintaine. But this we may know ſurely out of their Doctors writings, that thoſe groſſe errours, wherewith thoſe, which are called *Lutherans* charge the *Calviniſts*; and thoſe, which are called CHAP 9.

CHAP. 9. called *Calviniſts*, charge the *Lutherans*, are at this day defended, neither by learned or unlearned, but rejected and damned of both. Therefore the cauſe of this Separation, which ſome eſteem neceſſary, hitherto appeares neither neceſſary, nor juſt enough.

Reaſ. 4. The Doctors of any Church cannot bring in ſuch a Separation, which ſhall reſtraine the Unity of the Church of *Chriſt*, and Chriſtian brotherhood to the ſide of *Luther* or *Calvin*, as at this day the Papiſts ſtraiten the ſame to the part of the Pope of *Rome*. For *Chriſts* inheritance is limited with the ſame boundes, wherewith the Brotherhood of Chriſtians is limitted, and is crowded into the ſame ſtraits, whereinto we thruſt this brotherly fellowſhip. If therefore we acknowledge no Eccleſiaſticall communion, and Chriſtian brotherhood with thoſe Churches, which think otherwiſe than our ſelves, it is manifeſt, that we call home, and confine the Church of Chriſts, which conſiſteth of numberleſſe Churches, only to our own ſide. For if any Proteſtant Church profeſſe it ſelfe, that it

it neither can, nor will have brotherly Communion with the Church of *Saxony*, or *Switzerland*, by reaſon of ſome diverſity of opinion, I demand of them, with what Churches then, can or will it hold communion. Not with the *Roman*, not with the *Greeke* Church; for it diſſenteth from them in more controverſies, and of greater moment; not with any other in any place, for none can be inſtanced in, from which ſhe hath not ſome matter of diſſenting, for difference in Doctrine. Therefore at laſt, the matter will come to this paſſe, that they which thinke themſelves to have no brotherly communion, ſave onely with their partners in opinions, muſt ſay, *Chriſts* that Church hath periſhed out of the whole world beſides, and only remains in thoſe Churches which are of their own party. But this is the very ſelf ſame thing, which the Catholike Church ever diſalowed in the *Donatiſts*, and which *Auguſtine*, and *Optatus Milevitanus* doe demonſtrate to bee repugnant to moſt manifeſt places of Scripture. For the foreſaid *Auguſtine*, thus urgeth it, CHAP. 9.

CHAP. 9. it. *That Christ hath lost his Inheritance, if the Christian Communion be tied to one place or Countrey*: and he saith, *It is an unwise part to goe about to condemne the Communion of the whole world.* He sheweth moreover, *That for the good of Unitie, we must beare with some things wee approve not at all; and that the knowne bad, prejudice not the Good in the Church, if either they want power to forbid, and drive them from the Communion; or if some reason hinder, for the preserving of Peace.* In a word, he avoucheth, *That the Donatists, who would acknowledge no Brethren besides those on their owne part, did erect an altar of sacrilegious dissension, against the whole world.* Thus farre *Augustine.* Also *Optatus* fights fiercely against this manner of restraining Brotherly Communion; He saith, [a] *That the Donatists were owned of the Orthodox for Brethren.* He saith that [b] *They, by this their restrained Brotherhood, suffer not the Son of God to possesse the Inheritance promised unto him by his Father; but doe place the Church where they please, and where they please not, there again do banish it out.* He saith, [c] *That the very name of Brother-*

Aug. Epist. 150, & 161. and Epist. 162, 163, 164. & Tom. 7. de unitate, Ec. cap. 13. & 16.

[a] *Lib. 1. in initio.*

[b] *Lib. 2. prope ab initio.*

[c] *Lib. 3. init.*

therhood, however odious to the Donatiſts, is notwithſtanding neceſſary for the Orthodox to uſe towards the Donatiſts themſelves. He ſaith, [d] *That thoſe follow Gods Will, and Commandements, who loving Peace, hold Communion with the Church, in the whole world.* Laſtly he ſaith, [e] *That this Separation of ſome Brethren from others, which the Donatiſts defend, was diſpleaſing to God.* To finiſh our fourth Reaſon, although I perſwade my ſelfe, that there is none of the Proteſtant Churches, which abhor from Brotherly Communion with others, with as high a ſtraine of Pride, and malignitie of minde, wherewith the *Donatiſts* deteſted communion with others, yet I ingenuouſly profeſſe, that I underſtand not how they can cleere and winde themſelves off, who retaine not Brotherly Communion with other Churches, but endeavor to confine the Priviledges of Chriſtian Brotherhood onely within the bounds of their owne Churches.

CHAP. 9.

[d] *Lib.* 6.

[e] *Lib.* 7.

No particular Church, holds it ſelf bound to break off, and renounce brotherhood with another Church, for the

Reaſ. 5.

Chap. 9. the vices of men living therein, though known, dispersed, and reigning. Seeing we all know, Gluttony reignes in one place, Drunkennesse in another, Lust in a third; and these nationall vices, are no lesse known to us, than their Opinions: If therefore for these haynous offences in life, which reigne in many, we take not occasion to dissolve our tye of brotherhood with whole Churches, neither ought we to doe it, for the errors of the Understanding, which are of lesse guilt in the sight of God, and often stretch not to the whole Body of Christian people. If wee
1 Cor. 5. 11 will make use of the Apostle for our
2 Thes. 3. 6 Counsellour, wee should depart from the company of other Christians rather for their wickednesse, than for their ignorance, yet for neither injoyneth he Churches to separate from Churches, but only private persons to withdraw from the company of private persons. Yea, it is unlawfull for the Heresie of few or many Doctors, ruling in particular Churches, to cast off any whole Christian Church, and separate it from Brotherly Communion with us.

A

CHAP. 9.

A man that is an Heretick, after the first and ſecond admonition, reject: knowing that he that is ſuch, is ſubverted, and ſinneth, being condemned of himſelf, ſaith the Apoſtle. It is lawfull to exclude a ſingle man from the communion of other Chriſtians, for a damnable Hereſie, wherein he is condemned by his owne judgement, or convicted of obſtinacie: but it is not lawfull, for an errour into which he is trained in, by the deceit and ſubtiltie of others, and which he defendeth not, with any wilfull ſtomack, but only being deceived with an imagination, and conceit of Truth and Pietie. But no Proteſtant Church can ſeperate or baniſh any other whole Proteſtant Church (for example, the Engliſh or French) from Brotherly Communion with it, either for faults in life, or errrors in Doctrine. The reaſon is at hand; Becauſe it cannot be proved, that that whole Church hath fallen into a damnable hereſie; becauſe the obſtinacy of a whole Church in an error whatſoever, can neither be demonſtrated to forraign churches, nor ought to be preſumed of them; Laſtly,

Titus 3.10.

See *Aug. Epiſt.* 162, *& tom.* 6. *de util. cred. cap.* 1.

Chap. 9. becauſe wee have no command from God, nor Admonition from the Apoſtles, to breake the bond of Brotherhood betwixt whole Churches. If any here ſhould aske, why the Doctors of the Churches, who never perſwaded their People to disjoynt themſelves from the Brotherly Communion with other Churches, for the groſſe, and enormous vices every where reigning amongſt Chriſtians, ſhould ſo vehemently perſwade, that this muſt be done, becauſe of the Errors they conceive them to be fallen into; Let him receive this anſwere; That this commeth thence to paſſe, becauſe we more affect the praiſe of knowledge, than of holineſſe, and take it in worſe part from them who oppoſe our Dictates, which are doubtfull, than from them that break and violate the plaine and open Commandements of God. If the matter were otherwiſe, we might eaſily perceive, that it was no more lawfull to breake off Brotherhood, which is betwixt particular Churches for their errours in Doctrine, than for the ſinnes of Life, which we behold gene-

nerally and openly to reigne amongſt CHAP. 10.
them. Therefore wee muſt beware of the errours of others: but in no caſe muſt ſeparate from thoſe Chriſtian Churches wherein they are predominant, whether they belong to life, or to doctrine; becauſe for the doing of ſuch an Act, there is no lawfull power in the Miniſters of any particular Church.

CHAP. X.

That Brotherly Communion is not to be broken betwixt the Proteſtants, is ſhowne by the nature, and quality of thoſe points whereunto they contend.

THis, as it ſeems to me, muſt be premiſed in the firſt place, That the Bands of Brotherly Cõmunion ought not to bee diſſolved betwixt Chriſtian Churches, for all diſcords of Opinions; but only for the oppoſing or denying of Fundamentall doctrines. For it

CHAP. 10. ſeems to be confeſſed amongſt all Proteſtants, that this ſeparation is not to be made for every ſtraw of Erroneous opinions. For hence it is, that when they deſire to maintain, that this Joynting of Churches was concluded on good ground, together herewith they alwayes commenc'd this ſuite; That they have made a diſceſſion, or departed from ſome Foundation of the Catholique Faith: For unleſſe this appeare to be done, not of this, or that Doctor in the Church, but of the Church it ſelf, as it is conſidered under the reſpect of a Body compacted, or conjoyned together, it ought not to availe to the parting of one Proteſtant Church from another.

But in this place, it will not be unſeaſonable to adviſe in a few words, that the actuall exerciſe of outward Communion with ſome particular Church (conceive the Roman) may be hindered and broken off, and yet by *no* default of ours; as often as it *ſhall* demand and require that we ſhould approve, or exerciſe any Idolatrous Acts in the publike ſervice of God, or ſhould com-

command, or compell us to acknowledge, or receive any doctrines repugnant to Scriptures, or Godly mens consciences. Yet in the meane time, that Church which is counted no whit ſound, or Orthodox, is to be eſteemed a viſible Church of Chriſt, and to be ranked amongſt the particular Chriſtian Churches. Yea, as much as lies in us, wee are to afford to the ſame all offices of brotherly Charity; although our Actuall, and outward Communion with the ſame, be neither ſuffered of them, nor may be retained of us, becauſe of the falſe doctrine, and ſuperſtitious worſhips prevailing in the ſame. CHAP. 10.

Now out of thoſe things which we before have diſputed concerning the difference of Fundamentall points, from thoſe which are not Fundamentall, we will endeavour to ſhew, that thoſe things are not Fundamentall, about which hitherto there hath been ſuch ſtrife, with ſo great heate of mens minds, betwixt Proteſtants.

Thoſe points onely are to be owned for Fundamentall, which being over- *Reaſ.* 1.

CHAP. 10. thrown, or not at all beleeved, no congregation of men can worſhip God ſo, as to obtaine from him Pardon, Grace, and Glory: But no point controverted is of this nature: Therefore not Fundamentall. None will call our Major Propoſition into queſtion, becauſe it is cleere, that thoſe who ſtart aſunder from the very foundations of ſaving Faith, are not capable of thoſe benefits which are promiſed to the Faithfull alone. As touching the Minor; If any dare affirme, that no hope of pardon, Grace, or Glory doth ſhine to them, who are otherwiſe minded, than the reſt in theſe controverted Doctrines, him I conceive to ſin more againſt charity, than any of the Proteſtant Churches ſin againſt verity. Yea I dare adde this, if any converſe, or perſiſteth in this errour alone, he more ſhakes the foundation of the Proteſtant Truth, than thoſe, whom he raſhly chargeth to have violated the foundation, for other errours whatſoever, in controverſall Divinity.

Reaſ. 2. Thoſe Points, whereabout Proteſtants contend were neither Preached to

to the whole world by the Apoſtles, as all thoſe things were, which were abſolutely neceſſary to be known and believed to the ſalvation of Chriſtians, neither were they, for ſuch recommended by the ſucceeding Churches univerſally to Chriſtian People, whatſoever therefore divers Churches diverſly determined concerning the Truth of theſe opinion, yet ought they all to agree in this, That they ought not to be reckoned, with the fundamental articles of the Chriſtian Faith. If any man can caſt, and contrive any head of controverted divinity betwixt Proteſtant Churches, into a ſhort, and no whit doubted of Propoſition, and truly affirme thereof; *This Propoſition was maintained by the Apoſtles, was received of the Univerſall Church amongſt the Articles of Catholike, and ſaving Faith*, I yeeld up the bucklers, and grant the cauſe, I will call it a Fundamentall Doctrine, and I will pronounce thoſe Churches, which reject it to have fallen off from the Foundation, and I will adjudge them unworthy of Brotherly communion with other Churches. But if no CHAP. 10.

CHAP. 10. Proteſtant can doe this; none ought to call that a fundamentall Doctrine, which himſelfe defends; or to challenge the Divines of other Churches, being of another opinion, of overthrowing the Foundation, much leſſe for this cauſe to deny the Rites of brotherly communion to whole Churches.

Reaſ. 3. The affirming of Fundamentall Doctrines is ſo cleerly ſet down in the holy Scriptures, that none of the unlearned, much leſſe of the learned can fall into the contrary damned opinions, except they bee very negligent in learning the Catholike Faith; or ſuch as will not learne the Faith it ſelfe, which is manifeſt in the Scriptures; which is truly obſerved of *Auguſtine*. But it is plaine to all, that in theſe Doctrines, whereabout Proteſtant Churches diſſent, that, at the leaſt on the one ſide numberleſſe Chriſtians are deceived, and they men godly, pious, and moſt deſirous of the Truth, yea many Divines of the firſt ranke, being verſed and exerciſed in reading, and meditating of the Scriptures through the whole courſe of their life. Neither let any

De Agone Chriſti, c. 28

here

here object against me, that the modern *Anti-Trinitarians* daily doe search the Scriptures, and yet nevertheleſſe perſiſt in the obſtinate deniall of a Fundamentall Article; for they are not only negligent in learning the Catholike Faith, and drawing it out of holy Scriptures, but alſo they are wilfully contemptuous in oppoſing the Catholike Faith, and furiouſly bold in recalling the manifeſt Doctrine of the Scripture, to the account of their doating and giddy Reaſons, ſubject to an erroneous *Vertigo*; therefore to them agrees, that of the Apoſtle, *For this cauſe, God ſhall ſend them ſtrong deluſion, &c.* But none can paſſe the ſame ſentence upon thoſe Chriſtians which adhere, either to the *Saxon*, or *Helvetian* Churches: None therefore ought to ſet downe, that thoſe Doctrines are Fundamentall, or neceſſary to be known to Salvation, in which it is probable, that now this ſide, now that ſide is deceived, but impoſſible that both ſhould be in the right, as often as they contradict one another. CHAP. 10. 2 *Theſ.* 2. 11

It is no Fundamentall point which cannot *Reaſ.* 4.

CHAP. 10. cannot otherwiſe bee extracted or deduced out of the Scriptures, than by the hard, and long pathes of controverſies, alwayes untraceable to ſimple Chriſtians, ſometimes ſcarce, ſometimes not at all evident, even to the learned themſelves. Such are all thoſe things which are in controverſie, betwixt Proteſtant Churches: whoſe connexion with the Foundations of the Catholike Faith, the Diſputants on both ſides, ſay they ſee plainly neceſſary; but the Adverſaries on both ſides cry it down, that they ſee no connexion at all: but plaine people ignorant of the art of Logick, oftentimes give a blinde aſſent to their Doctors, being themſelves in the meane time altogether uncertaine of the ſtrength of ſuch conſequences. Things that in this manner, are by their Doctors extracted, and propounded to Chriſtians, may ſometimes be true, but can never be fundamẽtall, that is, abſolutely neceſſary for every Chriſtian to be known and beleeved for the obtaining of eternall life. For even as they may enjoy the light and benefit of the Sun, who cannot perceive the

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Mathematicall demonſtrations of the bigneſſe, and motions thereof, ſo thoſe may enjoy the light, and benefit of fundamentall Doctrines, to Salvation, who cannot behold the Theologicall inferences, and deductions drawn out of them. Therefore they are not Fundamentalls, but things rightly deduced in ſome mens Judgements, from the Fundamentalls, which are ſo much urged to be beleeved from the Divines which ſtrive amongſt themſelves. CHAP 10.

It is not the part of wiſe Divines, ſo to ſwell, and increaſe the number of Fundamentall points, that all Chriſtians, as well learned, as unlearned, ſhould be wholly uncertaine, and ignorant, what, and of what kinde thoſe be which are adjudged properly to belong to the Foundation of Religion, & Catholike Faith. But if we ſhould let the matter run on ſo long, till all the controverted Problemes betwixt Proteſtants bee counted Fundamentall, long ſince they have grown to too numerous, hereafter they may grow to an almoſt numberleſſe multitude. For this ſolemne courſe and practice is obſerved *Reaſ.* 5.

CHAP. 10. ſerved of many, that what they themſelves have added to any Fundamentall Axiom, as over weight, and what they beleeve to be a conſequence of the ſame, this they preſently require of all, to be counted in the number of Fundamentalls. If we grant to any particular Churches, or to their Doctors, this power of creating and multiplying Fundamentalls; all hope is paſt of the certainty of the Catholike Faith, all hope is gone of the Brotherly communion of the Catholike Church. The mad error of the Church of *Rome* may confirme the Truth of our opinion, who by ſtuffing a medley of uncertain opinions into the Creed of *Trent*, by the ſame deed, did both ſhake the immoveable certainty of the Catholike Faith, and the Union of the Catholike Chuch, ſo much deſired of all; we ought not therefore to mingle controverſies lately born betwixt us, with the foundations of Catholike Faith, which are few, and publiſhed by the preaching of the Apoſtles, through the Chriſtian world, and received by the joynt conſent of Chriſtians.

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In the laſt place, that theſe things whereabout we contend, were never counted in the number of Fundamentalls, plainly appeares out of the very *Auguſtane* confeſſion penned by *Ph. Melanchon*, and approved, and commended by *Luther*. It is not likely, that the Authors of ſo ſolemne a confeſſion, would have omitted any Fundamentall Doctrine of the Chriſtian Faith without the knowledge and beleife, whereof, Salvation could not be attained by *Chriſt Jeſus*. But in this confeſſion, none of thoſe points doe appeare, about which ſo fierce a ſtrife, hath been been maintained betwixt the *Helvetian* and *Saxon* Churches: In the third Articles of the Union of the two Natures in *Chriſt*: in the tenth Article of the preſence of the Body and Bloud of *Chriſt* in the Lords Supper, they have eſtabliſhed nothing, which is not approved by the conſent of all the Proteſtants. And if we ſhould run over the reſt of the Articles, we ſhall finde very few things, after the laſt correction, of which there is any diſſenting betwixt the Proteſtant Churches, nothing of

CHAP. 10. *Reaſ.* 6.

Chap. 10. of ſo great moment that it ſhould bring in a Schiſme into the Church; But grant ſome things to be in this confeſſion to which other Churches cannot afford their conſent; it ſufficeth to the retaining of Peace, that they conſent in all things neceſſary to be known for the Salvation of Chriſtians. For the confeſſions of particular Churches are not ſtreitned to fundamentals alone, but ſometimes are extended to the declaring of their judgement of all heads of Divinity, as they conceive it expedient for the Ædification of their people, in Truth, and Piety. Therefore their errour is not to be born with; who, what ever they finde in their confeſſions, will have it counted ſo fundamentall, that they feare not to ranke thoſe forreign Churches, which in all, and every thing, will not admit the ſame to be the Rule of ſaving Faith, among damned Hereticks, overthrowers of the Foundation; in a word, amongſt wicked men, eſtranged from the holy brotherhood of good Chriſtians. Nothing could be done or thought of more injurious. For if we weigh the confeſſions

Confeſſions, or diſputes of all Reformed Churches, and place on one ſide thoſe things, wherein they exactly agree, and ſet on the other ſide, thoſe things which are in controverſie; wee ſhall perceive that the former, out of the very Nature and Quality of the points themſelves belong to the foundations of Faith, and Piety; the later, either to the no wiſe neceſſary ſpeculations of ſubtile braines, or (if they have any ſoliditie in them) to the true inferences of the more skilfull Divines, out of well grounded Propoſitions: But thoſe things, which in this manner are built upon the foundation, are not to be made equall with the fundamentalls themſelves; nor are they to bee accounted to erre in fundamentalls, which ſwarve ſomewhat herein, from the right line of Truth. CHAP.10.

CHAP.

CHAP. XI.

That there is no Controverſie betwixt Proteſtants about Fundamentalls, is ſhewn by inſtancing in three particular queſtions, which are conceived before all other of greateſt moment to the diſjoynting of Churches.

BEFORE wee enter into this diſpute, wee muſt premiſe this firme, and unmoveable rule; That Chriſtian Churches are not to be disjoynted, which agree in all things neceſſary to be known, or done to the Salvation of Chriſtian men. For no Authority lyes in one particular Church, to make enquiry into others, or office to compell other particular Churches, to the rule of their owne confeſſions; or power to diſſolve the

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bands of brotherly Unity, betwixt their owne and other Churches whatſoever, which conſent in the ſame common Faith, that is, in fundamentalls, and the ſaving Articles of the Chriſtian Religion. Let us ſee therefore, whether the Proteſtants agree ſo farre forth, and let us take example only from thoſe three controverſies; Of the Preſence of the Body and bloud of *Chriſt* in the *Euchariſt*; Of the Communication of Properties in the perſon of *Chriſt*, God and man; Of Divine election, and preterition, according to the good pleaſure of the Divine will. For if in theſe queſtions, by occaſion whereof, mighty ſurges and billows of contention have been blown up betwixt the *Saxon* and *Helvetian* Churches, ſo much bee confeſſed on both ſides, as is neceſſary to know to Salvation; All the reſt may be left indifferent in the middle, or to be diſputed of betwixt learned men, with peaceable mindes, the brotherly Communion betweene Churches being no whit broken or torne a pieces. CHAP. 11

Wee will begin from that, which

CHAP. II. gave beginning to all the reſt, namely from the Preſence of the Body of *Chriſt* in the Lords Supper, and the eating of the ſame.

Firſt of all, nothing can be conceived fundamentall, which is not by joint conſent, admitted by, or received on both ſides. This is Fundamentall, *That the Body and Bloud of Chriſt, are ſo truly preſent, in the Adminiſtration of the Sacrament, that Communicants may partake of them ſo, as to draw life from thence, and they may juſtly be condemned, who ſo receive Bread and Wine, as that withall they receive not the Fleſh and Bloud of Chriſt to the Salvation of their Soules.* Of this there is no diſſention. For *Bucer* grants, *That the Body of the Lord in the* Euchariſt *is truly preſent, and partaken off.* *Calvin* ſaith, *Wee all confeſſe with one mouth, that we when we receive the Sacrament by Faith, according to the Lords inſtitution, are made truly partakers of the Subſtance of the Body of Chriſt;* Beza ſaith, *we deny not the Body of Chriſt to be truly preſent, to bee truly given, and received.* I paſſe by the reſt, becauſe no Proteſtant Church can be named, which pro-

Hoſpin ad annum 1544. p. 191

An annum 1540. p. 178

In Conf. Mompelg. p. 66.

profeſſeth not with the *Euchariſt*, the true Preſence of the Body and Bloud of *Chriſt*, although it acknowledgeth the very manner of the Preſence to be Supernaturall, and plainly divine; And ſets down, that the ſame doth conſiſt not in any Phyſicall touch or contact, but in a lively influence, and myſticall Union, and that moſt reall and neer. It is a Fundamentall point, *That the Bread and Wine were the means ordained by Chriſt, by which thoſe which duely eat this bread being conſecrated, and drinke this wine, eat the lively Fleſh of Chriſt, and drinke his ſaving blood to the Salvation of their ſoules.* The agreement of all Proteſtants in this point, is ſo well known, we need not take paines to prove it; It is a Fundamentall, *That Bread and Wine are preſent in the Supper, and are eaten, and drunke in a locall, naturall, ſenſible manner; but that Chriſts Fleſh and Bloud are preſent, and partaken of in a Divine admirable manner, and not to be ſearched out.* So *James Andrewes*, *Concerning the manner, wee can only ſay this; That it is Supernaturall, and incomprehenſible to humane reaſon; and* CHAP. 1. *Col. Momp. p. 17. 18.*

CHAP. 11. *therefore there is no diſputing thereof.* A little after; *The manner is heavenly, ſupernaturall, inſomuch as it is wholly ſpirituall. And as the Church is a myſticall body with Chriſt, ſo alſo this receiving is done in a Myſterie*: In the Conference lately had at *Lipſigh*, the *Saxons* did grant, *That the manner of the receiving, which they defended to be done by vertue of the Elements, was notwithſtanding heavenly, ſupernaturall, and knowne to God alone.* None is ignorant, that *Calvin, Bucer*, and all the reſt were in the ſame opinion, *Beza* ſaith expreſly, *The manner of the Receiving, is a Myſtery to be beleeved, which exceedeth the capacity of mans wit, and underſtanding.* Hitherto the Doctors and Churches well agree amongſt themſelves.

Pag. 25. in not is marg.

Col. Mompelg. p. 66.

Secondly, nothing can be conceived contrary to the Fundamentall doctrine of this Sacrament, which is not rejected, and damn'd of all Proteſtant Churches: they are point blanck againſt all erroenous doctrines of the bare repreſentation of the Body and Blood of Chriſt, parted from the true and reall exhibiting of him, of the prodigious Tran-

Transubstantiation of the bread and wine into the body and blood of Christ, the Accidents only remaining safe without a Subject; Of the Locall and naturall presence of the Body and Blood of Christ in the Lords Supper; Of the Locall Consubstantiation, Coexistency, or Inexistency of the Body and blood of Christ, with the earthly Elements, or in the same. These, and if there be any other, which oppose, or fight against the very nature of a Sacrament, and the truth of the Body of Christ, are condemned by the common assent, not only of the *Helvetian*, but *Lutheran* Churches. Let *James Andrewes* speake for all the rest; *Wee doe not determine a Physicall or Locall presence of the Body and blood of Christ, in the holy Supper. These words* Substantially, Corporally, Really, Orally, *signifie nothing else to us, but the true presence, and eating of the Body and Blood of Christ. We reject all Physicall Consubstantiation, whether it be visible, or invisible, and only teach such a Conjunction as is Sacramentall.* The same was the opinion of the *Saxons* in the conference at *Lipsigh*, to

Col. Mompel. p. 16.

pag. 183.

CHAP. 11. which theſe of *Brandenburg* and *Heſſland* did ſubſcribe.

Thirdly, nothing remaineth undecided in this Controverſie, which can be called a Fundamentall point, or for which the Brotherly Communion of Churches cannot be eſtabliſhed. For that word *Orally*, which is uſed of the *Saxons*, and is diſallowed of other Churches, is ſo uſed of theſe, that they bring in no Fundamentall errour, and is ſo rejected of thoſe, that they overthrow no fundamentall Doctrine. For they that defend the *Orall* eating, as well of the Body of Chriſt, as of the bread, notwithſtanding denie ſuch a Preſence of the Body of Chriſt, as is Locall to mens mouthes, without which an *Orall* eating cannot properly be performed. For that body cannot be eaten with the mouth, betwixt which and mens mouthes there is granted a great diſtance of place; That cannot be eaten with the mouth of the Body, which is ſo preſent to the place of the mouth, that it is not locally preſent to the mouth. When therefore they allow of ſuch a diſtance, and give

ſuch

ſuch a Location to the Body of Chriſt, it is plaine, that they paſſe and tranſferre the *Orall* eating, which is truly, and properly affirmed of the bread alone, by a new, and figurative manner of ſpeech, to the Fleſh of Chriſt locally remaining in the Heavens, and not locally preſent to the mouthes of men. Moreover, when they remove from this *Orall* eating, all champing and chewing of the body of Chriſt, the letting down of the thing chewed into the ſtomack, the increaſing and nouriſhing of the body of man by this fleſh thus chewed, it is evident, however they thinke fit to retaine this forme of ſpeech, yet they meane nothing by this Orall eating, that is joyned with the *Capernaites*, rending of the Fleſh of Chriſt with their teeth, or agreeable with the ſignification of the words, as they ſound to mens eares in the Latine. They only ſeeme to deſire to affirme this; That this Orall eating, which truly, properly, uſually, and immediately, is affirmed of the eating of the Bread, may, by the force of the conſecrated bread comming between, by a CHAP. 11.

CHAP. 11. new, unuſuall, myſticall, and plainly heavenly ſignification of Orall eating, be fitted, and applyed to the Fleſh of Chriſt. Now as touching thoſe who on the other ſide contend, That the eating of the Fleſh of Chriſt, is not to be called an Orall eating, but rather a Mentall, Spirituall, or Perſonall; becauſe the Perſon eating the bread with his mouth, with his minde together eates the true and lively fleſh of Chriſt: Yet they denie not, but that the viſible bread is the Inſtrument, or means appointed by Chriſt, which the perſon uſeth to the eating of the Invisible bread; but they thinke, that the eating of that thing is properly called Orall, which may be done by the Teeth, and inſtruments in the mouth: but that the eating of that thing cannot be called Orall, which is neither locally preſent to the mouth, neither, if it were preſent, could it be ſubject to any Act of mans mouth, becauſe of the Glorious, and impaſſible nature which it hath. Betwixt theſe Opinions, I ſee ſome contrariety about the propriety of words, and phraſe of ſpeech, but of the

the maine, and of the Truth of the Catholique Faith, either none at all, or at leaſt ſo little, that notwithſtanding, there may be place for the eſtabliſhing of Brotherly Communion betwixt the Churches. This of the firſt Controverſie; we paſſe to the Second. CHAP. II.

Of the Perſon of Chriſt, and Communication of his Properties.

IT is eaſie to ſhew out of their Writings, who have handled this Controverſie, that there is a full Conſent betwixt Reformed Churches, concerning Fundamentalls, and that the whole Bickering is either about certaine manners of ſpeech, which are not founded in the Scriptures themſelves, or about conſequences, which ſome affirme, others denie, that they can be rightly inferred out of the Scriptures; meane time the Fundamentalls, being ſafe on both ſides, although all errour be not excluded about things not Fundamentall. The truth of this Aſſertion will appeare:

Firſt, if with a ſincere and prudent Judge-

CHAP. II. Judgement we ponder all thoſe things, in which thoſe who wrangle about other matters, yet acknowledge there is
Pag. 18. one Conſent and Harmony of all Proteſtant Churches. *James Andrews* reckons up ſeven Propoſitions, of all which he confeſſeth there is no Con-
Pag. 20. troverſie betwixt the Churches. Alſo *Beza* recites certaine heads of doctrine, of the Perſon of Chriſt, and Communication of his Properties, in all which, it is evident, That all Proteſtant Divines doe Conſent. Not many yeeres
Pag. 5. 6. ſince the Conference at *Lipſigh*, certaine famous Divines ſumm'd all theſe Points up to twelve Articles, in which there is unanimous conſent of the Communication of the Perſon of Chriſt, and his Properties. In theſe things wherein we have the opinions of all Proteſtant Churches ſo well agreeing, I dare not ſay, that nothing is wanting which belongs to knowledge in divinity, yet I confidently affirme, That there is nothing deficient which pertaines to the Catholike Faith, nothing which is neceſſary to be knowne, and beleeved to the Salvation of a Chriſti-

Chriſtian man; Laſtly, nothing which argues either theſe, or thoſe to have ſtarted aſunder from the Foundation, or that they ought to ſtart from mutuall Communion. If therefore in this Controverſie of the Perſon of Chriſt, and Properties of his Natures, there remaine ſome knotty things, which are more ſmoothly to be explained; Let Divines afford their helping hand to this matter, and not for this thing rend their Churches in pieces; Let them kindly bring back their wandring Brethren into the way, let them not furiouſly break aſunder the bands of Brotherly Unity: Let them build upon the fundamentall Doctrines their owne Gold, Silver, or Pretious ſtones, and let them throw downe the hay, and ſtubble built up by others; Let them not thruſt downe others from the Foundation, nor disjoynt themſelves from thoſe whom they themſelves ſee ſtick faſt to the Foundation, and Fundamentall Articles. CHAP. II.

Secondly, what hath been ſaid of the joynt Conſent in Fundamentalls, may be plainly ſeene, if we weigh all thoſe

CHAP. 11. thoſe Hereſies that ever oppoſed the Fundamentall Articles of the Perſon of Chriſt, and overturned the Foundation of mans ſalvation. For they who damne, and curſe all theſe, cannot be accuſed of violating the Foundation, except by Slander, cannot be condemned but by high injuſtice. But now it is well knowne, that no Hereſie can be reckoned up, whether ancient or moderne, againſt which all the Proteſtant Churches are not moſt ready to bring their voice to condemne them.

Pag. 10. In the Conference at *Lipſigh* (whereof we have often made mention for the hope it gave to us of renewing of unity) all the ſpeakers with joynt conſent, and from their whole heart did damne and reject all errours of ancient and later *Arians*, *Neſtorians*, *Eutichians*, *Monothelites*, *Marcionites*, *Photinians*, and by what other names ſoever they be called: On the other ſide, with mouth and heart they gave their conſent to the Apoſtolicall, *Nicene*, and *Athanaſian* Creed. He that in this manner approves all Points received and allowed of the Ancient Church, concer-

cerning the Perſon of Chriſt, and properties of both his Natures, rejects all things condemned of the ſame, may perchance in manner of ſpeech retaine a forme of words not very ſound, or in ſome conſequences, may make a ſmall ſwerving from the Truth, but cannot make a departure from the foundation, or fundamental Doctrine of the Catholike Church; ſeeing *Melanct.* ſaid rightly, *That opinions unknown to the ancient church, although at this time they be generaly received yet are no Doctrines of the Catholik Church:* much leſſe ſuch Fundamentall doctrines, as are of force before God to break the Peace & Unity of Churches. CHAP. II.

Apud. Lutherum, Tom. 1°. in diſp. p. 441. B.

Thirdly, in this matter of the Perſon of Chriſt, and communication of his Properties, that thoſe things are not fundamentall, which as yet hang undecided may, appear from the very terms and words, which Divines are conſtrained to uſe to expreſſe their opinion. For in fundamentalls, we heare plaine & cleer Propoſitions: ſuch as theſe are.

In *Chriſt* God and Man, the humane and divine nature are moſt neerly coupled together: each nature in *Chriſt* hath,

CHAP. II. hath, and retaines its owne proprieties.

The proprieties of one nature, can never be made the proprieties of another nature. In the person of *Christ*, there is a Communication of Properties, by which that is attributed, and ascribed to the whole Person, which is proper to one of his natures? As when we say, *God was crucified for us*, or, *the Man Christ is Omnipotent.*

In this Communication, the divine nature neither powreth forth the properties of its Divinity, nor infuseth them into the humane nature.

These and all other things, which are cleerly spoken of the Person of *Christ*, and Communication of his Properties are contradicted by none. But those things which are conceived, and infolded in strange, forreign, and doubtfull termes, beget strifes upon strifes, and questions upon questions. Such are those Problems, Whether the proprieties of the Natures, in the Person of *Christ* be communicated only verbally, or really; Whether they bee communicated in the abstract, or the concrete, and

and others of the ſame ſtampe: which, by the very ſound of the words, doe appeare to have ſprung out of the Schoole of Grammarians and Logicians, not of the Apoſtles, and ancient Fathers, and therefore not to bee recounted in the number of fundamentalls. CHAP. II.

But let us adde ſome few things of the queſtions themſelves. That ſome affirme that this queſtion is propounded, Whethere there be ſuch an Union of natures in the perſon of *Chriſt*, in which neither nature communicates any thing to the other, beſides the bare name; they ſeem to me to feigne a queſtion which never was betwixt the proteſtant Churches. For with one voice they confeſſe; That ſuch is the Union of the natures in the Perſon of *Chriſt*, in which many things are communicated to the humane Nature, yea all things, although excellent gifts, whereof a created nature can be a ſubject capable to receive them. And even as no Proteſtant, corrupteth this Propoſition, *The Man Chriſt is God*, with this wicked Interpretation, *The Man*

CHAP. 11. *Man Christ hath the bare, and empty title of God.* So neither doe any deprave this propoſition, *The Man Chriſt is omnipotent*, with this perverſe expoſition, *The Man Chriſt is in word only or title Omnipotent*: but acknowledgeth the matter it ſelfe, which is ſignified in this *Prædicate*, truly, and really to agree to the Man *Chriſt*, becauſe it truly agrees to his perſon, which the terme *Man* doth deſigne and denote. They which on the other ſide defend, that it is not only truly ſaid, of the Man *Chriſt*, that he is Omnipotent, Omniſcient, *&c.* but alſo that of the humane nature of *Chriſt*, that the ſame is *Omnipotent*, *Omniſcient*, *&c.* yet doe ſo temper, and explaine this their opinion, that they deny theſe divine properties to bee powered into the humane nature, or ever become properties fixed, and ſetled in the humane nature; and determine them only by the perſonall Union, and exaltation that followed upon it, to be attributed to him in his Perſon, and not ſeverally. If there be any difference, betwixt theſe Opinions, it is ſo ſubtle, ſo farre removed from the capacity, and

and cõmon understanding of Christian people, that it cannot be in the number of fundamentall Doctrines, except we will faine a new kinde of fundamentalls, hitherto unknown, and unheard of to the Catholike Church, and people of God. CHAP. II

As concerning other questions, which those foure words, have bred unto us, *Verbally*, *Really*, *in the Concrete*, *in the Abstract*, we may freely say, such termes of Art ought not to enter into the articles of the Christian Faith, from the knowledge wherof depends, the life and Salvation, not only of learned men, and Logicians, but of the unlearned, and of all common Christians: Moreover, it is little suteable, that we should seek fundamentall Doctrines in Propositions, as long, as it is not agreed on, of the sense and signification of the termes, which are used in the framing of them. But what comes to be understood, under the name of *Concrete*, what under the name of *Abstract*, could not be consented on, betwixt *James Andrewes*, and *Theodore Beza*, neither as yet doe the Divines of both sides *Colloq. Mompel. pag. 222. &c. & 228.*

CHAP. 11. well agree in the ſignification of theſe words, when they are referred to *Chriſt*. Therefore it is enough for the retaining of Unity betwixt Churches, that all acknowledge the Communication of Properties, not to be verball, but reall, ſo farre forth as that the ſame and one only Perſon to whom it is attributed, is truly and really God, is alſo truly and really man, and therefore things may really be predicated of God which belong to Man, and of the Man Chriſt, which belong to God.

But if we ſhould change the name of God, into Godhead; or Man, into Manhood; all alſo will acknowledge, that the Propoſitions are not to be received with the ſame certainty; None will doubt of this Propoſition.

God was Crucified for our ſins:

But if it be thus altered.

The Godhead or Divine Nature was Crucified for our ſins,

It will afford occaſion, not only of doubting, but of being deceived. So this Propoſition is placed, without the reach of all queſtion.

The Man Chriſt is omnipotent, omnipreſent, &c.

But

CHAP. II.

But if the word Man, be changed into the word Manhood, as to ſay,

The Manhood or humane nature of Chriſt is omnipotent, omnipreſent, &c. it will not appeare ſo plainly, to the Orthodox in their Judgement.

Auguſtine ſheweth us the light, to frame and underſtand ſuch Propoſitions, made of Chriſt, God, and Man, almoſt in every book. Let the places noted on the margin be conſulted with. Alſo *Luther* himſelfe in *Hoſpinian*, hath many things moſt worthy to bee conſidered, of the Perſon of Chriſt, and communication of his Attributes, and moſt to the purpoſe, for the true underſtanding of this queſtion: I will adde this one thing, that thoſe two Propoſitions,

Tom. 2. vide Epiſt. 102. & Tom. 6. contra Ser. Arian. tom. 7. De Pecc. mer. lib. 1. c. 31, & tom. 10. S. N. 149 de verbis Dom. Hiſt. Sacra. part. 2. pag. 15, 16, 17, 18.

The Man Chriſt is God,
The God Chriſt is Man.

Which are the foundation of all the reſt, in which this communication of Attributes (whereof the ſtrife is) is made, are above and againſt all rules of Logicians and Philoſophers. In vaine therefore doe we leane to the conſequencies of Logick, when we endeavor,

CHAP. II. to annex other new fundamentalls unto them: we doe it in tearing and rending the unity of the Churches, when they cannot ſee alike the force of ſuch conſequencies. For thoſe which acknowledge and embrace the truth of all fundamentals, in this queſtion about the Perſon of Chriſt, are not to be caſt off from other Churches, for every error in the manner of ſpeech, or ignorance in the manner of inferring or deducing of conſequencies. Now in the laſt place, let us briefely ſee what is to be determined in that controverſie, which is about divine Predeſtination.

Of Divine Predeſtination.

AS concerning this controverſie, many things in the very heat of diſputation, have fallen from ſome private Doctors of great account, which ſeem not to agree ſquare to the exact rule of Truth. But theſe things ought not to be urged, to the breaking aſunder of the Unity, and Communion of the Churches, if once it appeare to all Proteſtant Churches, that, that is confeſſed,

CHAP. 11.

ſeſſed, whatſoever in this matter is neceſſary to be believed unto Salvation, and that all errors are rejected of all, which croſſe and oppoſe Mans Salvation to be obtained by Chriſt. Look into all the Confeſſions of the Reformed Churches, you ſhall finde nothing left out of them, which may be called fundamentall; nothing put into them, which overthroweth any fundamentall Article. All doe conſent, that none is elected or Predeſtinated from Eternity to Salvation, except out of the meer, and moſt free mercy and grace of God; that none in time is brought to Salvation or Eternall Life, except by the way of Faith, Repentance, and new Obedience. Alſo all grant, that God from Eternity, did as well decree to give to the Elect, as he did foreſee all thoſe ſaving goods ſhould bee given them, by helpe whereof they are brought to Eternall Life; That he did alſo decree, ſo to give to them, and did foreſee that this ſaving grace ſhould ſo bee given, that they cannot boaſt of any cauſe, or occaſion found, or foreſeen in themſelves,

CHAP. 11. ſelves of this Gods bounty unto them. Laſtly, they grant that all the certainty which ſingle perſons have, or ought to have to eternall Life, ought not to be ſought *a Priori*, beginning at the Top in the Decree, or Preſcience of God; but *a poſteriori*, beginning at the bottome, in the fruits of Faith and Holineſſe. And moreover, they conclude this, That the Elect themſelves cannot be ſuſtained or refreſhed with the comfort of their electiō or ſalvation, when, and as long as they wander out of the way of Salvation, becauſe *the holy Spirit* will not *beare witneſſe to their hearts, that they are the ſonnes and heires of God,* but when *they are led by the Spirit of God.* But men cannot have a ſure and firme comfort of their Election and Adoption, except the Spirit witneſſe this unto their ſpirits.

Rom. 8. 14, 15, 16.

Now as touching, that Paſſing men by, or not Electing them, which is commonly called Reprobation; I ſee nothing Fundamentall whereof there is any diſſention betwixt the Reformed Churches. If as yet all things be not well agreed on betwixt par-

particular Doctors, Let them ſo em- CHAP. II.
ploy their Armes, and uſe their ſtrength, that they pluck not aſunder the Churches themſelves with a dangerous Schiſme. The Authors of our *Engliſh* Confeſſion, in the XVII. Article, where Predeſtination is handled, would not ſo much as in a word touch upon the other Queſtion of Reprobation, both becauſe of the uſeleſſe ſpeculations which mens curioſitie would extract thence, as alſo becauſe out of the Doctrine of Predeſtination well grounded, ſo much may eaſily be gathered as is neceſſary or profitable to know or hold of Reprobation. But neither for this thing is there cauſe to diſſolve the Brotherly Union betwixt Proteſtants. All grant and agree, that theſe Propoſitions are moſt true.

That the Act of Reprobation in God, as that of Election, is from Eternity.

That none is Reprobated from Eternity, which might not be Reprobated without all Cruelty or Injuſtice.

That no one was fore-damned of

CHAP. 11. God from Eternitie, whom he from Eternitie did not foreſee wrapt up in the guilt of damnation.

That no one ſhall in time be damned, but through the moſt juſt merit of his owne corruption and impiety.

That the Originall, and cauſe of all Evills, which drownes Reprobates in perdition, is not found in God Reprobating, but in the Reprobates themſelves.

That this Eternall Reprobation cannot appeare to any particular Perſon, unleſſe out of the fruits moſt worthy of damnation, which he brings forth, and loves to bring forth to the end of his life.

That there is no ſingle Perſon, which may not attaine Eternall Life, by Repenting, Beleeving, and Perſevering, according to the Tenor of the Covenant of the Goſpell.

That there is no ſuch Decree of God, by which Reprobates ſhould be forced, and neceſſitated to ſinne and periſh; But alwayes they periſh by their own voluntary unbeliefe, and impiety, free, and not conſtrained.

It

It appeared lately in the Conference of *Lipſigh*, that there is an agreement in all theſe Points. If there be any other things remaining, they are rather Controverſies about words, than about matter; rather diſcords about ſubtile Speculations, than fundamentall Articles. Such are thoſe which are diſputed betwixt Schoolmen, of the Signification of the very words, namely *Predeſtination* and *Reprobation*; of the Imaginary order of Priority, and Poſteriority betwixt the Eternall Acts of Predeſtinating, and Fore-knowing of the unſearchable manner of Divine working about all humane Actions, whether good or bad, of the neceſſitie, or Contingency of all things, which from Eternity were predeſtinated, or fore-knowne of God. In ſuch perplexed Controverſies, it cannot bee, but contradictions muſt ariſe oftentimes betwixt Diſputants: Yet brotherly Concord, may be made up, and maintained betwixt the Churches themſelves, as anciently it was preſerved betwixt the *African* and *Latine* Churches, Their Doctors in the mean time CHAP. II.

CHAP. II.

time being of different opinions in the weighty Queſtion of Baptizing of Hereticks. To cloſe up all in a word; Thoſe Churches (falſly ſo called) may be forſaken, which poſſeſſe not the Foundation of the Apoſtles preaching: But true Churches ought not to be deſerted and pluckt aſunder from others, for the Errors of particular Doctors, becauſe the Faith of Churches leanes not upon the names or writings of ſingle Perſons.

Vid. Cypr. Epiſt. ad Jubaianum. Et in ſent. Epiſc. de de Hæret. Bapt.

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CHAP.

CHAP. XII.

Some Objections, wherewith ſome Learned Divines have been moved to breake off the Communion betwixt Proteſtant Churches, are anſwered.

TRuly it is to be bemoaned, That ſome ſo far abhorre from the Brotherly Communion of Proteſtants betwixt themſelves, that they charge this very thing as a fault upon peaceable Divines, that they will not ſuffer, that theſe Controverſies which are handled betwixt Learned men, ought to break off the Bands of holy Brotherhood betwixt the Churches themſelves. But let us weigh what Reaſons they chiefly rely on, who contend, that this disjoynting of Churches is abſolutely neceſſary.

No Communion is to be retained with thoſe Churches which embrace, *Arg.* 1.

and

CHAP. 12. and with obſtinacy defend corruptions of Doctrine, intrenching on the Glory, and repugnant to the Word of God; but the *Lutherans* thinke that this is done in many points by the *Calviniſts*; and on the other ſide, the *Calviniſts* complaine, that the ſame is done by the *Lutherans*: Therefore it is not lawfull for theſe Churches which are ill diſtinguiſhed by the names of *Luther* and *Calvin*, to retaine Brotherly Communion amongſt themſelves. The major Propoſition they conceive well founded in that moſt true Maxime, That all things which we doe, are to be referred to the Glory of God. The minor, they account themſelves to have proved, by running over all theſe heads of Doctrine whereabout they contend; for the Divines on both ſides doe preſume, that their Opinions doe ever make to the illuſtration of Gods Glory, and that the contrary alwayes obſcures it.

1 Cor. 10. 31.

Anſw. None denie, but that in all our actions, we muſt level at the Glory of God, and it muſt alſo be confeſſed, that this is the nature of ſin, and falſe Doctrine, that

that alwaies of it ſelfe it is of force to impaire the Glory of God in ſome part. But that to me ſeems weak and unſound, which both ſides preſume upon, as on a thing to be granted, and not at all to be denyed, Namely, that it tendeth to the Glory of God, for us to renounce Brotherly cõmunion with thoſe Churches, wherein Doctrines are defended in ſome manner, and degree croſſing the glory of God. Thoſe things which ſo ſhake the Glory of God, that they ſuffer not at all thoſe which are erroneous in them, to have ſaving Communion with God, and Chriſt, neither doe they ſuffer Orthodox Chriſtians to retaine Brotherly Communion with them. But thoſe things which in ſome meaſure are repugnant to the truth of the Scriptures, and glory of God, but yet doe not deſtroy the ſaid Communion, can in no wiſe afford to any particular Church juſt cauſe of departing and dividing it ſelfe from another: for this is the very ſelfe ſame fault, which the Ancients endeavored to render odious to all, under the infamous name of Schiſme. But that alſo

CHAP. 12.

CHAP. 12. alſo may be added, that the Churches which are in the right, doe well enough diſcharge their dutyes, when they provide and take care, that their owne People be not intangled in the errors of others, when they endeavor with all gentleneſſe to reduce the wandring Churches into the way of Truth. But when they depart from the Communion, and Brotherly Unity of the Church, from which Chriſt hitherto hath not departed, they defend not, but grievouſly wound the glory of God and Chriſt, by this their ſeparation. Laſtly, when the far greater part of particular Churches, conſiſts not of learned Doctors, but of ſimple people, it cannot truly be affirmed, that they underſtand the Errours propagated by the learned, much leſſe that they ſtick to them, leaſt of all that they ſtick to them with obſtinacy and wilfulneſſe. Therefore under pretence of theſe, the bands of Chriſtian Brotherhood are not to be broken betwixt whole Churches. *For Jeruſalem is built as a city which is at unity in it ſelf*, and which wil take it in very ill part, that her parts are

are pluckt, and broken asunder on any colour whatsoever. We ascribe it therefore to be an act of Piety, that they are fearefull to sin against the Glory of God; but wee account it to be from want of wisedome, that they esteeme the division of the Protestant Churches, as either a necessary, or fit, or lawfull meanes to the advancing of the Glory of God. CHAP. 12.

Those Churches cannot entertaine Brotherly Communion betwixt themselves, whose Doctors doe mutually arraigne one another, as guilty of horrible errors and the worst Heresies. But the Doctors of the Protestant Churches have done, and yet doe this in their writings. Therefore the brotherly communion betwixt the Churches can neither be retained nor renewed. *Arg.* 2. *Coll. Mempelg. p.* 567.

Whatsoever by angry adversaries, is branded with the name of Heresie, is not presently to bee recounted in the Catalogue of Heresies: for my part, I conceive that none can free or defend the Divines of these or those sides from all errors in their controversall Writings. We therefore, who know well *Ans.*

to

CHAP. 12. to mollifie the harſh ſpeeches of our own Divines, with a favourable interpretation, ought not any more to wreſt the crooked opinions of our Adverſaries, and to make foule and horrible Hereſies, out of their errours whatſoever. Hitherto it may be added (which all men skilled in controverſies, know to be moſt true) that thoſe foule Hereſies, which the Proteſtants charge one another with, for the moſt part are not expreſly found in the writings of the Doctors themſelves, nor are affirmed of them in very words, but are forcibly racked, out of other words of theirs, by I know not what, ſmall threads of conſequencies, whileſt they themſelves diſclaim them, & curſe ſuch Hereſies from their whole heart. But good men ought to deale fairely, and not to faſten Hereticall ſenſe on other mens words, when the Writers themſelves, which are the beſt expounders of their own words, can, and uſe to reduce them to a Catholike ſenſe. Moreover let it be taken for granted (which indeed is not to be granted) that theſe Doctors were convicted of thoſe horrible

rible errors, whereof they uſe to be accuſed; namely, That they make God the author of ſinne: That they make numberleſſe men to bee created to deſtruction, and damnation: That they make Chriſts Body and Bloud abſent in the Lords Supper, and that others alſo are juſtly condemned, for bringing in a double Omnipotency into the Church, one created, and another increated, of the Capernaits rending, and mangling of the fleſh of Chriſt, of Chriſts fleſh *immenſe & infinite*; yet for theſe errors of the Doctors, were it lawfull for no man to breake off that Brotherly communion, which *Chriſt Jeſus* our elder Brother will have preſerved ſafe and ſound, betwixt all parts of his Catholike Church; which thing, we ſo much the more confidently affirme; becauſe (whatſoever may be determined concerning the private Doctors) moſt ſure it is, that all the foreſaid errours, and others of the ſame kinde, were ever by the joynt conſent of all learned, and unlearned, blackd, and branded with the note of Hereticall wickednesſe in all Proteſtant Churches. Wherefore, what CHAP. 12.

CHAP. 12. was anciently ſaid of *Auguſtine* to the *Donatiſts*, which ill hated the brotherly Epiſt. 50. Unity of Churches, *If* Cæcilian *hath ſinned, Chriſt hath not therefore loſt his inheritance*, that being a little altered, may be uſed of us; If *Luther* did erre, If *Calvin* did ſlip into an error, *Chriſt* therefore hath not loſt his Unity; nor ought thoſe Chriſtian Chruches, wherein *Luther*, or *Calvin* diſcharged the function of a Doctor, to loſe their Brotherly Communion. Laſtly, whereas all particular Churches are gathered together out of men ſubject to error, it is more than probable, that there is no Church to be found on the Earth, in which either thoſe that teach others, or are taught by others are free from all error. If therefore any Proteſtant Church hath determined to have no brotherly communion with any, in which their famous Doctors have grievouſly erred, it may ſafely communicate which none under heaven, yea not it ſelfe, with it ſelfe. Therefore for the Errors of the Doctors, the Separations of the Churches are not to bee made or allowed.

They

They that ſit in the Chaire either Doctorall or paſtorall, diſcharge a publike office, and their Doctrines are to be accounted the Doctrines of the Churches wherein they live; eſpecially, when their writings are ſet forth in print, whereby they are made publike, and are approved with the expreſſe, at leaſt with the ſilent ſuffrage, and conſent of thoſe Churches wherein they ſerve. When therefore the Doctors maintaine foule and damnable Hereſies, the whole Church is preſumed to be guilty of the ſame, and therefore brotherly Communion is to bee broken off no leſſe with the Churches themſelves, than with their Hereticall Doctors. CHAP. 12. *Arg.* 3.

I anſwer; That the Proteſtant Doctors which on both ſides accuſe, and are accuſed of ſome horrible opinions publiſhed in their writing, were never convicted by their adverſaries of ſo horrible a crime, by any publike, or legall judgement. Yea, none can be named of thoſe foule Hereſies, which they themſelves, that are accuſed to maintaine them, have not confuted, and *Anſ.*

CHAP. 12. condemned in their writings. Let any that can produce any of thoſe foule Hereſies, which hee exclaimes to be publikely defended by *Luther*, or *Calvin*; by thoſe they call *Lutherans*, or *Calviniſts*, one may eaſily ſhew that they have been rejected and condemned of the ſame. *John Gerard*, a moſt learned man, and moſt famous in the Church of God, hath vindicated *Luther* from ſuch accuſations; *Calvin* whilſt he lived, cleered himſelfe, and ſince his death, many of ours have cleered him. Therefore the very foundation of this argument ſhaketh: as for thoſe things which are built upon it, they likewiſe doe totter every one of them. For, whoſoever ſits in the Doctorall Chaire, is not therefore to be preſumed to teach nothing beſides the doctrine ſtamped with the Church marke, and as it were confirmed under their authentical ſeal: Neither if more writers ſhould conſent in the ſame error, is the conſent of the whole Church preſently involved. For by ſending forth their bookes abroad into the world, they make them to be of common Right, that any may buy them,

them, but not of publike authority; CHAP. 12.
All may read them, but all ought not to approve, and beleeve every thing in them. That the matter is thus, 'tis plaine from hence; Becauſe, the writings of particular Doctors which have lived in the ſame Church, have not the ſame agreement which is pretended, chiefely in theſe queſtions, which are in the controverſie: and if one Doctor let fall that, which may bend toward ſo me pernicious Hereſie, it may eaſily be ſhewn, that the ſame was reproved and amended by ſome other.

Therefore with no colour of reaſon, are whole Churches convicted guilty of Hereſie, and to be cut off from the Brotherly communion with others, for the errours of their private Doctors, whether falſly or truly objected againſt them; becauſe the common conſent of the whole Church doth not in the ſame appeare.

Thoſe who would not have the *Arg. 4.*
Churches themſelves, to bee rent and torn aſunder, becauſe of the controverſies bandied betwixt Proteſtants,

CHAP. 11. they ſeem to be of this opinion, that every one may be ſaved in his own Religion, and that a promiſcuous multitude of erroneous people may bee received into the ſame Church Militant, and Triumphant: but this muſt not be granted.

Anſw. If we will ſpeak with the Scriptures, the name of one Religion is to be fitted and applyed not to difficult queſtions, but to the points of Chriſtian Faith; preached to all, and received of all Chriſtian Churches throughout the whole world. They therefore embrace the true and one only Religion, which believe thoſe things of God, of Chriſt, of the Church, of all other matters, and doe them, which are neceſſary to be known & done, to the attaining to Salvation. Wee conceive not therefore, that every one may be ſaved in his own Religion, which he feignes to himſelfe; but believe that they may be ſaved in the Chriſtian Religion, and be received into the ſame Church both Militant, and Triumphant, who ſo farre forth agree in the Doctrine of the Goſpell, as it is required

quired that the Faith of Chriſtians be ſaving to thoſe that beleeve, and that the worſhip which they yeeld unto God, be gratefull and accepted of him in Chriſt. But they who thinke that the perfect conſenting of Churches, is neceſſary to their meeting together in the Communion of one Church Militant and Triumphant, can ſcarce free, and diſengage themſelves from their error, who conceived the Catholique Church to reſide in one determinate party. They therefore, who in things either to be done or be beleeved, defend ſuch points, with which the ſaving of Soules, and Spirituall worſhip of God cannot conſiſt, they are truly ſaid, to have made a defection from that which is the alone ſaving Religion: but they who retaining all fundamentals of faith and Gods worſhip, differ from others, and erre in ſome conſequences, or Doctrines of leſſe moment, profeſſe no new or other Religion, but are convicted not as yet to have attained, in that one onely Religion, to perfect knowledge. For ſuch imperfection of knowledge, God excludes none from CHAP. 12.

CHAP. 12. the Church Militant, neither ought we to doe it.

Arg. 5. We ought not to retaine brotherly Communion with thoſe, whom it is an heinous ſin to admit to the Lords Supper together with our ſelves: But it ſeemes unlawfull for the *Lutherans* in taking the Lords Supper to communicate with the *Helvetian* or *French* Churches.

See the pref. to the confer. at Mompelg.

For the holy Supper of the Lord, amongſt other ends hath this uſe, that it ſhould bee the note and badge of the Religion, which every one profeſſeth. For they who communicate with any Church, in the receiving of this Sacrament, by this deed doe publikely profeſſe that they embrace the doctrine of the ſame Church, and reject the contrary, and ſeparate themſelves from others. We muſt therefore in no caſe ſport and play with the receiving of the Lords Supper, nor therin diſſemble any thing from which our heart doth abhorre; and therefore wee cannot communicate with thoſe Churches, which embrace not our Confeſſion. For by ſuch communicating, we ſhould ſeem to derogate from our Confeſſion,

and

and ſyncere Religion, and either to Patronize, or ſurely cloſely to favour the errors of other Churches. It is more ſafe therefore to Imitate the Chriſtian Emperours, who when the *Arians* did requeſt to be received into Communion with the Orthodoxe, they would not grant it unto them, before they did approve the doctrine of the Orthodoxe. CHAP. 12.

We make no ſtrife about that which is affirmed in the firſt place. But as for the Aſſumption, namely, That it is unlawfull to admit any to the Lords Table, except them alone, who are ready to ſubſcribe to the Confeſſion of one, & the ſame particular Church; this ſeemes to me, ought not to be defended. For the Principall uſe of the Lords Supper is to recount the death, and Paſſion of Chriſt, which he ſuffered for the Salvation of men, and to receive eternall Life by the Partaking of his Fleſh and Blood; It ſerveth alſo to witneſſe and confirme the Union which Chriſtians ought to have betwixt themſelves, and with Chriſt Jeſus their head. Laſtly, we confeſſe, that this Sacra- *Anſw:* 1 *Cor.* 10. 17.

CHAP. 12. crament (as also that other of Baptisme) is the note and badge of that Religion which wee professe. *For men can be united together into no name of Religion, whether true or false, unlesse they be bound together in some fellowship of signes and visible Sacraments.* But as Baptisme is indeed the badge of the Christian Religion we professe, and not of the particular opinions and confessions which we embrace before others: so also must we conclude of the Lords Supper; For to the mutuall Communion of all Christians in the Eucharist, it is not required, that all who Communicate together, should agree in the same confession, either the *English*, or the *French*, or the *Dutch*; but that they agree in one Profession of the Christian and Catholik Faith. Let us leave these rigid and Tyrannicall domineerings to the Papists, who adjudge all to be separated from their Communion, which would not sweare unto the Confession of *Trent*. The holy Fathers did not doe soe: but *they kept the Lords peace with those Churches which were of different opinions from themselves*; removing none

Aug. cont. Faustum. 19. 12.

Cyprianus. Cornelius.

none from the right Communion, be- CHAP. 12.
cauſe he refuſed to conſent to the pri-
vate Judgement of another particular
Church; for they acknowledged the
Catholike Faith, received with an un-
animous conſent of the Catholike *Aug. Ser.*
Church, *to be the certaine, and ſole Rule of* 181.
Faith, by which Beleevers retaine the Ca-
tholike Unity. But let him who can
ſhew that Particular Churches ever u-
ſurped this to themſelves, that they did
cut off others from the Brotherly
Communion with themſelues, for di-
verſitie of opinions in matters not as *Socrat. l. 5.*
yet determined by the Judgement of *c. 21.*
the Catholike Church, on one ſide or
other. *Victor* indeed attempted to doe
this, and after him *Stephen*, both Bi- *Lib. 5. cap.*
ſhops of *Rome.* But it is plaine out of 23. *& lib. 7.*
Euſebius, that this Separation was foun- *cap.* 4.
ded on no right, and therefore highly
diſpleaſed the pious and Godly Fa-
thers.

Therefore farre be it from us, that
in the very Communion of the Lords
Supper, we ſhould as it were proclaime
war againſt all other Churches, which
will not make our particular Confeſ-
ſion

CHAP. 12. sion their owne, or will not forsake their own, that they may embrace ours. If we conceive our Churches to be of the righter and truer opinion than other Churches in certaine Questions, not as yet determined, wee have just cause not to Communicate with them in their errors but thence have no cause at all not to Communicate with them in the Sacraments. Forasmuch as no errour in which men may erre, preserving still the Faith whereby wee are Christians, gives us power to depart from other Churches, or to abhorre from holy and brotherly Communion with them. Neither doe those Christians play with the Sacraments, and incurre the guilt of dissembling, when they celebrate one Lords Supper with them, whom they know to differ from themselves in some heads of Doctrine in divinity. For the Sacrament of the Eucharist is not instituted of Christ to this end, that it should be a note or token of perfect Knowledge in all which are fellow-partakers of the same: Therefore neither of perfect Agreement: which perfect Agreement it is altogether

Vid. Aug. contra. Jul. Pelag. lib. 1. cap. 2. & de peccat. Orig. lib. 2. c. 23.

ther impoſſible to finde in the imperfect Knowledge of Chriſtians. They therefore who uſe this moderation towards other Churches, that they reject them not from Communion with them; under pretence of difference in particular confeſſions, even themſelves alſo enjoy the ſame benefit amongſt others. Neither in the mean time doe they derogate any thing from their owne confeſſion, or favor, and Patronize a ſtrange one; but they doe not at all challenge to themſelves the power of dividing of Churches, or diſſolving of Brotherly Union betwixt Chriſtians, from that cauſe which neither Chriſt nor the Apoſtles, nor the Primitive Church would ever have approved. Laſtly, the Example fetch'd from the *Arians*, is altogether divers, and farre off from the matter in hand; for we willingly grant, that Brotherly Communion is to be denyed to them, not onely of ſome one particular Church, but even of all, who durſt denie the Eternall divinity of Chriſt; For this is to overturne the moſt ſolid foundation of Chriſtian Faith, and mans Sal- CHAP. 12.

CHAP. 12. Salvation. But far different is the Reaſon and nature of thoſe Controverſies which are diſputed of in the Proteſtant Churches, and in which they differ, and diſagree amongſt themſelves; For in none of theſe can any truly ſay, That either the Foundation of mans ſalvation is overthrown, or the Authoritie of the Catholike Church contemned, or laſtly, that any particular Church ever was for errors in ſuch points ſeparated, or to be ſeparated from the Brotherly Communion of all Chriſtians, by the Judgement and power of the Catholike Church. But this ſeems to have no doubt at all in it, that one particular Church doth unjuſtly cut off any other from her Communion, when for the ſame opinions, according to the ancient diſcipline of the Catholike Church, and rules Catholikely eſtabliſhed, ſhe was not to be cut and caſt off from all other Churches.

But through the love of Peace, and deſire of renewing concord betwixt moſt famous Churches, I am carried much farther, than at firſt I propounded

ded to my ſelfe. I will now turne my Speech to God himſelf; whom I humbly beſeech, that at laſt he would be pleaſed to binde up the differences of all the Proteſtant Churches, and to make them up into one, and that he would ſhew unto all, That it agrees with the nature of this One God, to be worſhipped in Unity. Now I take my farewell of my moſt deare Brethren of the forrain Churches, with the Exhortation of moſt holy *Auguſtine*, *If you will live of the Holy Spirit, hold Charity, love Verity, deſire Unity, that you may come to Eternity.* To the God of heaven, who is the God of Peace; to Jeſus Chriſt our Lord, who is the Prince of Peace; to the Holy Spirit, who is the Bond of Peace, be Glory, Honor, and Thankeſgiving, for ever, and ever, *Amen.*

***

FINIS.

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THO. WYKES.